

THE 130.  
Evangelicall Communicant  
IN THE  
*Eucharisticall Sacrament.*  
OR,

**A TREATISE,**  
Declaring who are to receive  
the Supper of the Lord.

That it is an Ordinance peculiar to  
some, and not appertaining to all that  
live under the Word.

Contrary Objections answered.  
Necessary Directions tendered. Cases  
cleared, Care encouraged, and the  
whole course of the Lords Supper gui-  
ded fit for Reforming times.

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*Johns Colledge in Cambridge*, and now  
Minister of the Gospel, at *Watford*  
IN HARTFORDSHIRE.

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*Matth. 15. 6. It is not meet to take the childrens  
bread, and cast it to dogs.*

L O N D O N,

Printed by *A.M.* for *Christophorus Mercurius* at the  
Sign of the Crane in *Powls Church yard.* 1649.



Every body's Command

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1711

Declaring who is to receive

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TO THE  
Vertuous, and truly Religious  
Lady, the Lady  
JANE FITZ-WILLIAMS.

---

Madam,



*Custom hath set up a kinde  
of law, that when a Book  
is published, some Patron  
must be sought. I ha-  
ving lived to doe that,  
which I never thought to doe while I li-  
ved, I resolv'd not to be irregular, ha-  
ving such copious Copies, in this case,  
not only among Authours in all ages, but  
even in Sacred Writ it self.*

*And though for this I have not sought  
a Noble Theophilus, yet I have found  
an Elect Lady, on whom I have pre-  
sumed,*

## The Epistle Dedicatory.

sumed, and to whom I Dedicate this ensuing Treatise. In which choice, if either personall worth, or particular favours, both to me and mine, may be judged encouraged engagements, and engaged encouragements. I shall neither suspect any open check, nor deserve any secret censure: Those that know You, can testifie the one, and I my self could amplify the other: But I know it would not please Your Ladship, should I fall upon the unfolding of either; though I wish the world did more fully understand Your pious devotion, and charitable disposition, that many more might be provoked by Your precious and praise worthy Example. And to that end I cannot but bear witnesse, as to Your pious devotion, appearing, not only by Your Ladships care in a private performance of Religious duties; but by Your spirituall hunger after the publike means of grace, in the Ministry of the Gospel, esteeming the faithfull Ministers thereof very highly in love, I dare say,  
for

## The Epistle Dedicatory

for their work sake; in so much that when through bodily weaknesses, there hath been a forced absence from publike Ordinances, how sadly hath Your Ladiship complained for the losse of such precious liberties, a thing rare in this Gospel-glatted age. So to Your charitable disposition, whereof plenty of evidencing instances might easily be given, for though the common calamity ( Divine providence so dispensing and disposing ) hath no doubt dis-enabled Your Ladiship from doing that in some way which would have been afforded for the refreshment of others, yet God hath made you both able and willing to give out Your charity other waies: Whereby many even of the poorer sort have been helped and healed, restored and preserved to praise God for You. And this I take to be none of the least of Your Ladiships praises, that being even come to the eventide of Your daies, and near the haven of Your rest, Your faith and love in the fresh-fruits thereof, be yet

## The Epistle Dedicatory.

very rigorous. Madam, Go on with  
the good assistance of God to doe the  
best good You may, and the good Lord  
keep his best wine for You in this later  
end of Your age, that when God Your  
Father sends, You may depart in peace,  
feeling much of the power and love of  
God in Christ warming Your heart  
while You live, and much more when  
You die: Which is and shall be the pray-  
er of him, who is and shall be, Di-  
vine Grace assisting, at the Throne of  
Grace,

Your Ladiships

reall Remembrancer.

Philip Goodwin.



## To the Reader.

*Christian Reader,*

**I** Have been oft (the searcher of all hearts knows) in some such strait about this present Treatise, as the holy Apostle *Paul* once reported himself to be in, about his particular person, *Phil.* 1. 23. not knowing whether to desire its life or death, whether I should let it forth to live in others hands, or to let it lie and die in my own: For verily when I consider the poornesse of these sheets, my heart shrinks with fear, yet when I remember the preciousnesse of souls, my heart springs with love, and the unfained love in the Lord I bear to them, makes me desire this might live with them, though I know the depth of my affection hath here drawn me into a high presumption. Truly I see cause to tremble as oft as I think what hazzards I run in putting out this little weak Boat of mine to sea, and  
that

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that in a tempestuous season, when the windes are strong and high, the waters are rough and deep, especially where I am to passe: For matters that concern the Sacraments are such as,

1. About them there is now great controversy.

2. In them there is ever great intricacy.

As for Sacraments, there are mighty Mysteries in them, and mighty Mistakes about them, and that in this discerning age, wherein is knowledge that leads to truth, and yet ignorance that runs to errors. And indeed the meditation of all the severall errors, both in speculative and practicall matters, that now abound, might make a Christians heart like *Jeremiab*s book, to be full of *lamentations, mournings and woes*. How the peace of places is disturbed, the passage of the Gospel impeded, the power of godlinesse abated, and the life of Religion almost worn out, and wasted with frivolous and fruitelesse disputes, is sad to see: but what controversies are so uncomfortable and uncomely for Christians, as those that are now started up and struggled in touching the two Sacraments and what referres thereunto? Who is so blinde but sees this as a  
Master-

to the Reader.

Master peece of the devils malice, to set  
such at variance, whom the precious bloud  
of Christ hath been shed to reconcile?  
And above all, Satan seeks to divide them  
with discords (according to the old ob-  
servation) *in re Sacramentaria*, in mat-  
ters of the Sacraments. The ancient Sa-  
cramentall battels (if but the breaches  
between *Zwinglius* and *Luther* be remem-  
bred) may much affect and afflict pious  
and peaceable spirits, but the disputes  
and debate that are now in being, about  
Sacraments are exceeding sad to consider.  
Sacraments are to be bands of union and  
brotherly unity, *1 Cor. 10. 17. 1 Cor. 12. 13.*  
*Ephes. 4. 5.* O then that about these should  
be schismes, strifes, contentions, divisions,  
and that among persons professing the  
fear of God, and faith in Christ, must  
needs be dolorous and grievous to every  
truly tender spirit, yet so it is. Take both  
Sacraments, *viz.* Baptism and the Supper  
of the Lord, and (Lord) what differences,  
distances and discords about these are this  
day in *England*? For Baptism, how doe  
some strive to contract and draw it in so  
narrow, as not to admit any infants,  
though of Christian parents thereunto?  
The Lords Supper, it is true, some make  
the



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the confines of it also too close, but the most part would extend it so wide, and open it so farre, as to let all men in, though of loose, lives to partake thereof. The charity of the former is too low and little, the charity of the later too lowd and large, and against this I engage, so that the great *Goliath* my little *David* in the Name of the Lord is sent forth to encounter with, is, ALL TO THE SACRAMENT, and much pleading there is for a universall allowance to the Table of the Lord. Books be abroad to this purpose: The arguments that some urge, I suppose are but arrows taken out of those quivers, Such darts I have laboured at the least to blunt, and such a promiscuous liberty I here oppose with my poor ability, neither am I herein single or singular. I reade in the comfortable Notes of *Babington* upon *Exod. 29. 32, 33.* *Aaron and his sons shall eat the flesh of the ramme, &c. But a stranger shall not eat thereof, for they are holy things, &c.* That worthy Authour applies this to the Sacrament of the Supper, and concludes no prophane person ought to eat thereof: And yet (saith he) there are some that in our daies (Who though they seem religious) teach and labour to main-  
tain,

tain, that Wicked ones may as well as others communicate herein, and not only eat and drink bread and wine, but eat the body, and drink the blood of Christ as the godly may, neither will any thing draw them from their violence, nor the sacrifices and figures of the law, nor the purenesse and plainnesse of the Gospel, but headlong helward they will run with it against Scriptures, Fathers, reasons, and what ever to the contrary should persuade, &c.

But Secondly, As about Sacraments there is now great controversie, so in Sacraments there is ever great intricacy. It was the expression of that learned whistakers, that he had rather hear others, then speak himself, concerning either of the Sacraments, being both so full of sublime Majesty and profound Mysteries. And indeed who had not rather land what others bring out of these deeps, then lanch out into these deeps himself? Both Sacraments have their dimensions, yet this of the Supper seems to have the higher frame as it suites to those who are of the higher form. So that who ever treats aright of this, runs divers difficulties, and who ever goes down into this deep, sees the wonders of the Lord. That which a Papist reports

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reports of their Sacrament of the Masse, that there are as many mysteries in it, as there are drops in the sea, dust on the earth, Angels in heaven, Starres in the skie, atoms in the sun-beams, on sands in the sea-shore, &c. A pious and experienced Protestant may well asseert all this of the Sacrament of the Supper, celebrated in a sweet Gospel-way. O what rocks of pearl, mines of crystall, mountains of diamond may we here dig in? A fountain of living water, we may here drink at: The water is good, but the well is deep; the fruit is sweet, but the tree is high. The world may well wonder at my bold attempt to bring forth this slight bucket to draw water from so deep a well, to set forth this short ladder, to pluck fruit from so high a tree: but having (I hope) oft seriously looked up to God for guidance herein, I have at length resolved to let this Treatise come forth to publike view, upon these following grounds.

1. To answer the desires, and meet the encouragements given by severall friends who heard some part of it, as it was preached, preparatory to the Sacrament, in severall Sermons, through whom I have thought God might speak.

2. To

2. To manifest that my settled thoughts have been upon, and serious studies about this blessed Ordinance, which ought to be administred, though in the place where God for some time hath pitcht my Tent, for the want of necessary assistants, I have not known how actually to administer the same.

3. To declare plainly my poor apprehensions, so far as the Lord hath given me understanding, the meet subject of this sacred Ordinance, with the manner of its meet management; if so I might in some measure vindicate my self, who have exceedingly suffered severall waies, in the uncomfortable cessation of the same.

4. To provoke the expedition of that way of government in all the congregations of Christ (if under any such eies this Treatise may fall as the dispatch of that good work concerns) that so Gods servants may safely and sweetly communicate in this Supper of the Lord. An Ordinance by all Gods people earnestly to be panted after. Its reported to be one of the three things *Austin* desired to have seen, viz. *Christ in the flesh*. O how ought we all to desire to see Christ advanced on his Throne, and dispensed at his Table, &c.

5. To

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5. To discharge that duty wherein I look upon my self obliged both in respect of my Ministeriall calling, and in respect of the solemn covenant made with God.

1. For my calling, it engages me to use all good waies for the instruction of people. Now as people have two waies of learning, viz. by hearing and seeing: So Ministers have two waies of teaching them; by proposing truths to their ears in their Sermons, by presenting truths to their eies, in their writings. I have oft spoke to the ears, I now once speak to the eies, the Lord ever speak to the hearts of his people.

2. For my covenant, it bindes me in my place by all good means to endeavour, *The reformation of Religion, in Doctrine, Worship and Discipline, according to the word of God, and the example of the best reformed Churches:* To the compassing of which good end, if this may be any means, I acknowledge mercy.

6. To supply the want of some farre better Treatise that may referre to Church Discipline, as it is to be conversant about the right transaction of the Supper of the Lord: for though many excellent Tractates have been published, some whereof have positively

positively asserted, and others polemically discussed. Many things requisite to this Ordinance, yet to the point of Church-Government as it concerns this Sacrament, wherein some are to act, and others to submit, I finde little extant, though I fear the casting in of my poor mite, will adde no great matter.

1. To contribute my best assistance to compose present differences and disagreements among Christians, whereby they are rent one from another in opinion and communion; and could we agree in this one service, to walk by one rule, and minde the same things, other diversities would be soon reconciled.

2. To facilitate this great and difficult service, when it shall come to be performed in Congregations where it hath been long neglected (which I mention with a mourning spirit) the work may passe on the more smoothly, the way being cleared, scruples removed, helps prescribed, the hearts of Gods people the better prepared to meet the Lord in this his holy Ordinance. All along which I have had speciall respect to the profit of the people among whom I am for the present placed, to whom some part hereof have been pub-

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likely preached, as the language towards the later end speaks.

Lastly, To improve the short time of my sojourning, I have considered my weak body, and that I shall not speak long, to children, friends, or Gods peaceous people, which hath made me the more willing to get the words, and catch the season, to leave some part of Gospel-truth upon record for the benefit of Gods dear Saints. Zisa desired his kin might serve the *Abemians* in their warres; whom his body could no more doe it. O that I might leave something to be serviceable to Gods Church when I am gone. Sights as they come sooner to the eye, then sounds to the ear, so they abide longer. Audible words are more transient; visible works more permanent. Sermons are like showrs of rain that water for the instant. Books are as snow that lie longer on the earth, these may preach when the Author cannot, and which is more, when he is not.

Thus have I given an excuse of the reasons swaying me to publish these things, wherein if the Lord shall accept of me, my soul rejoices; I shall ascribe grace to be made an instrument of the least

*to the Reader.*

least good to any, however I have begged pardon in the bloud of his Son, for what ever errors or weakneses are found herein, that may hinder the good successe hereof; yet if possible I might attain thereto, I cannot but let this Treatise go forth, begging the blessing of heaven to go therewith.

*Philip Goodwin.*







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## To the Reader.

*Good Reader,*

**A**s I expect a friendly and brotherly acceptation of my pains, here presented for thy profit, so I intreat a courteous and candid interpretation of some things fallen out amisse as this book hath passed through the Presse. My necessary absence secretly speaks my apology. Some mistakes I have *intransit* discovered, others I must needs leave to thine own observation, and crave of thee to correct such faults in the printing, as thou findst in more diligent reading, some of which are more obvious, and doe greater prejudice, though even those which are letter and littell, must be verily marked, least even the misplacing of a point, make thee misse the sense of the place: And the good hand of God correct errors in thy life, and imprint such truths in thy heart as may be for his everlasting honour and thy eternall happinesse.

*Amen.*

### Errata.

Or Faults escaped in the last Test.

**P**Age 60. line 26. for *denied* reade *devoid*. p. 69. l. 10. for *nod* buckats r. *not* buckets. p. 91. l. 27. for *ate* r. *eat*. p. 96. l. 15. for *Gen. 40.* r. *Gen. 4.* p. 98. l. 20. comma removed at *why*. p. 106. l. 5. rem. the com. at *passeeover*. p. 135 l. 26. for *bleeding* r. *breathing*. p. 142. l. 27. for *bear* r. *bare*. p. 154 l. 22. rem. the com. at *accidentally*. p. 225. l. 10. for *the* r. *those*. p. 227. l. 7. for *Ministers* r. *peoples*. p. 267. l. 15. for *prophanned* r. *prophaved*. p. 306. l. 23. for *ten* r. *two*. p.

320. l. 5. for *case* r. *case*. p. 239. l. 13. for *the* r. *the*.  
 p. 349. l. 22. for *to* r. *the*. p. 404. l. 2. rem. the *com*.  
*meditations*, place it at *inst* after before. p. 405. l. 29.  
 for *admitting* r. *omitting*. p. 407. l. 26. rem. *com*. at  
 God, place it at *seeking* after. p. 425. l. 17. dele. *you*  
 after *minde*. p. 440. l. 5. for *for* r. *for*. p. 441. l. 12.  
 for *from* r. *from*. p. 463. l. 13. for *in* another r. *in*  
*another*. p. 473. l. 10. adde *not* after *must*. p. 492. l.  
 23. for *waies* r. *daies*.

#### Errata in the Margent.

Page 13. pro *corde*. Su. lege *corde* *su*. p. 33. pro *An-*  
*gustia* lege *Angustia*. p. 38. pro *magnifici-*  
*cans* lege *magnificans*. *ibid*. pro *memoria* lege *me-*  
*moriam*. p. 70 pro *dux* r. *dux*. p. 70 pro *dux* r. *dux*.  
 lege *dux* r. *dux*. p. 70 pro *To* r. *To*. lege *To* r. *To*.  
 p. 118. pro *quem* es lege *que* *mea*. p. 162. pro *exant*  
 lege *exant*. p. 361. pro *homicidium* lege *homicidium*.  
 p. 366. pro *Geo* lege *Grego*. p. 422. pro *caritas* lege  
*Christus*. p. 424. pro *scilicet* lege *scilicet*. p. 459. pro *in-*  
*tem* lege *inrem*.

#### In the Appendix.

Page 518. l. 13. for *bandeled* r. *bandeled*. p. 521. l.  
 26. for *deubring* r. *deating*. p. 524. l. 10. & 11. for  
*oules* & *oules*, r. *oules* & *oules*.

THE



THE  
EVANGELICALL  
Communicant.

MATTH. Chap. 26. Verſ. 26, 27.

*Jeſus took bread and bleſſed it, and brake  
it, and gave it to his Diſciples, ſaying,  
Take eat, this is my body.*

*And he took the cup and gave thanks,  
and gave it to them ſaying, Drink ye  
all of it, for this is my blood.*



THEſe verſes of the holy E-  
vangelift, doe lively lay  
forth the firſt inſtitution of  
the Lords laſt Supper, and  
what our Saviour, the Di-  
vine Inſtitutor of it, both  
did, and ſaid, at the ſetting up of the  
ſame.

*Sacramentum  
venerabile  
Chriſti eſt  
Aſter Sa-  
cramentum a-  
ſtitutum de  
Chriſto eſt  
venerabile*

*Cena domini  
consideratur  
vel respectu  
partium ex  
quibus est con-  
stituta, vel  
respectu ho-  
minum pro  
quibus est  
instituta.*

Two things they hold forth in generall about this instituted Supper.

1. The Substance of it, or what it contains.

2. The subject of it, or whom it concerns.

And in reference to both these, the language and carriage of Christ is considerable.

First, For the substance of this Sacrament Supper, which as it consists of two parts, so the works and words of Christ that tend thereunto are of two sorts.

*Sicut homo  
ex duobus  
naturalibus est  
ex anima  
subsistit &  
corpore.*

*Ambr. in luc.  
lib. 29. ca. 3.  
It. Eucharis-  
tia duobus  
rebus constat  
terrena &  
caelesti. Isen.  
lib. 4. ca. 14.*

The essentiall parts of this Supper, are the outward signes, to wit bread and wine: and the inwards signified, the body and blood of Christ.

Now the works of Christ towards the externall signes consider,

First, For the bread, there is a four fold action of Christ: He took it, He blessed it, He brake it, He gave it.

And then for the wine, Christs actions are three, He took it, He blessed it, He gave it.

Next the words of Christ towards these, which are either spoken,

By way of Imposition, or  
By way of Exposition.

Touching

Touching the bread, that which Christ requires is, Take it, and eat it.

And for the wine, that which Christ commands is, Drink it.

And both these he seems further to unfold, For the bread, he saies, This is my body, And for the wine he saies, This is my blood, wherein we are to understand Christ offer a Sacramentall manner, meaning that these outward elements thus set apart did spiritually signifie himself and the saving good of his sufferings, for you have the duties enjoined, and the mysteries explained, and the matters wherein the substance of the Lords Supper is contained, and all this I shall passe being thus briefly propounded, because there are many excellent books extant, wherein the Lords Supper for the substance of it (or the parts whereof it is principally compacted) is largely and learnedly discussed.

That whereof I shall undertake to treat is the subject of this Supper, or the parties to whom it is peculiarly directed: for therein we are not only to learn what is to be received, but who are to be receivers.

Now the persons that Christ in the first modell of this Supper administred is unto,

*Sacramentum  
quendam  
modum Sa-  
cramentum  
corporis Chri-  
sti, corpus  
Christi est,  
& Sacra-  
mentum san-  
guinis Christi  
sanguis Chri-  
sti est.  
Aug. ep. 33.*

*Non solum  
quid recipit  
ur sed a qui-  
us. Aug. in  
Job. Tract.*



*The Evangelicall Communicant.*

and laid his Sacramentall commands upon, are expressely said to be his disciples.

*Ex de tibus  
Discipulis  
fragments  
pauca dedit  
Christus.  
Cyrill in  
Iohann. lib. 4.*

1. That which Christ himself doth, is to them. He took bread and gave it to his Disciples, and he took the cup and gave it to them also.

2. That which Christ would have done in by them: For the bread, *Take ye, Eat ye:* and for the wine, *Drink ye all of it.*

This for the outward matters, the inward mysteries are meant to them and to them applied. *This is my body broken for you.*  
*This is my blood shed for you.*

So we see here who they were whom Christ himself received to this Supper at the first celebration of it, to wit, his Disciples onely.

*Primum &  
optimum in  
unoquoque  
genere sua regu-  
la reliquo-  
rum & regu-  
la vim habet  
& doctrinae  
& praecepti.*

Now the first and best of every kinde, is to be the rule of all that shall after follow. Hence then we have a clear discovery, who are to be accounted meet communicants at this holy communion, namely, such only as are the Disciples of Christ, and in that this is according to the primitive pattern, I shall pitch down this profitable point.

Doctr.

*That the Lords Supper is such an ordinance, that the persons for whom it is appointed, to whom it is committed, and by whom*

*whom it is to be transacted, are such all, and such only as are the Disciples of Jesus Christ.*

Touching this point I shall declare four waies. 1. How it is deducted. 2. How it is explained. 3. How it is confirmed. 4. How it is applied.

First, I shall make good the ground or bottom where upon this conclusion is raised, that you may see it hath firm footing, and foundation in the Text, for happily it may seem otherwise to some, because Christs taking in of these Disciples onely, and requiring them to partake in this Supper, is thought to be a thing meerly accidentall and casuall, falling out at that time upon occasion of the Pascheover, &c. and that therefore from thence we can lay down no instruction for future.

But the truth is, though we say in some sence this was casuall and accidentall, yet in some other respects more considerable, I am sure it was not, as

1. It was not so in respect of the prouision and providence of God, to whom nothing is contingent, but it was so ordered, and guided by the good purpose and pleasure of God, that those Disciples and those only should then communicate.

2. It was not so in respect of the intention and purpose of Christ, those were the only company Christ himself concluded of; that he desired others also, he could as well have sent *Peter* and *John* about to have invited more persons to meet, and communicate with, as well as he did send them into the city to prepare a place to meet and communicate in. But to let it appear that this transaction, viz. with Disciples, was purposely for our instruction, and doth serve as a directory to us in this case of the communion to warrant our confinement of this Sacrament to Christ's Disciples alone, learn two things.

1. Christ's admitting his Disciples, what that did signify.

2. Christ's admitting onely his Disciples, what that did signify.

1. Christ in that he admitted those his Disciples to his Supper, did thereby declare two things.

1. That all that were at that present time in relation to him as his Disciples, had a right to that Supper.

2. That all that should be his succeeding Disciples in time to come, should be accounted meet for this Supper, for Observe,

1. That

1. That Christ had not only the twelve at that time for his Disciples, but the seventy, and severall others, such who having given up their names to Christ, and professing the faith of Christ, &c. were called his Disciples, though infirm in themselves, and inferiour to some others in place or grace, as *Cheminisius* well interprets upon *Matth. 10. 42.* and upon *Matth. 13. 16.*

*Matth. 10. 42.*  
Discipuli,  
quo nomine  
suum tempore  
intelligeban-  
tur non solum  
Apostoli  
sed omnes  
qui Christi  
doctrinam  
amplexi, e-  
jus fidem  
profitebantur,  
&c.

2. That Christ was not only to have Disciples now, but hereafter in all ages to come. Those Disciples that were with him on earth, were after to go and make more Disciples, as some expound the Greek word, *Matth. 28. 19.* for the successe of which work Christ doth promise his presence to the end of the world, *vers. 20.*

*Mat. 28. 19.*  
*Matth. 28. 19.*  
Discipuli  
Facite Disci-  
pulos in omni  
terra.

*Discipulatio-  
nis Ecclesia  
communica-  
tio personam  
representa-  
bant. Pareus.  
in Mat. 28.  
Discipulo-  
rum nomine  
omnes fideles  
Christianis  
colliguntur  
quibus dicit  
Christus su-  
um corpus ad  
Discipulos  
quos sa-*

Now when Christ did administer this Supper with those Disciples, he did it as they were,

1. A part of the present number that were his Disciples at that time, and therein declared what did appertain to all that were absent.

2. As they were a type of the future number, such as should be brought in and

*grammam eam inter se in communi fidelium catu celebrant*

*Distributio  
primæ facta  
est in disci-  
pulos tan-  
quam semi-  
na quædam  
populo, ut  
qui postea  
creditura e-  
rant.*

become the disciples of Christ, and so to possesse the same priviledge. Thus the best of our late writers as *Bucer, Marlorat, Piscator, Pareus, Aretius, &c.* with a concurring consent carries it.

Secondly, Christ in that he admitted those disciples only to his Supper, did thereby declare these two things.

1. That none for present that were not in some true sense his disciples had any right to his Supper.

2. That none for future that should not become his Disciples should ever be accounted meet for this Supper.

First, Christ did hereby shew that whoever now was no disciple had no right to sit at that Table, wherefore though we should suppose, if some others that were disciples, had been then and there present, Christ would not have refused them, yet we must not suppose that if any had been present, who were in no sense his disciples, that he would have received them.

Secondly, Christ did hereby shew that whoever should not be his Disciple for future, should hence have no ground to plead for any part in this Supper: Christ by this action did entail the proper interest of this ordinance upon his Disciples as  
they

they were his disciples, and therefore the property appertains to all his Disciples, to his disciples only, and to them alwaies that enail to be continued, and never to be cut off while Christ have any Disciples remain, but the title to extend no further: and thus I finde *Zanchy*, *Ursine*, and divers others Orthodox Authours, conclude from the example of Christ in receiving his disciples alone to this Supper, at the first Institution and administration of the same as to bar out all others, for ever that should not be the disciples of Christ, from any share in this Supper.

*Zanchy*  
*lib. Epist. 2.*  
*ad primum,*  
*Proder. 1. de*  
*excom. Ar-*  
*gum. 6. V. 18.*  
*qui in eate,*  
*de cana do-*  
*mini, Quell,*  
*31.*

*Palenm Syn-*  
*tag. Theol*  
*lib. 5. cap. 16.*  
*de subiectis*  
*Carn. Dom.*

Therefore the conclusion is well laid down, let us see how it may be laid forth, or how it is Secondly, to be explained. That in the proposition which requires exposition, is, what we mean by the Disciples of Christ? To clear that, consider two things.

1. The signification of the word (disciple) in its own nature.
2. The acceptation of the phrase (disciple of Christ, as it is found in Scripture.

1. The word disciple in latine imports a learner, a Scholar or one that lives under good Discipline. And so a disciple of Christ is as much as one that learns well of Christ, and lives well under Christs School.

*Discipulus a*  
*disco*  
*Discipulus i*  
*disciplina*  
*quasi disci-*  
*pulus.*

*Cupio discere  
et differant  
me esse prof-  
fitemur discere  
de discere  
Deum in  
Christo, Iero.*

School-Discipline, and while he lives, he loves to lesson, if he may but learn any thing more of God in Christ.

But Secondly the Scripture will speak up more fully to this : and so concerning the Disciples of Christ, as their footsteps are found for their discovery in Scripture, consider

1. The sorts of them.

2. The signs of them.

Disciples of Christ for the sorts of them, were either such as were more peculiar and extraordinary, or more common and ordinary.

Those who were Christs disciples more peculiar and extraordinary, were the Apostles of Christ, who preached Christ, Luk. 9. 1, 10. For all Apostles were disciples, though all Disciples were not Apostles.

2. The Disciples of Christ more ordinary and common, were all such as professed Christ, and thereupon were called Christians, Act. 11. 26.

These Disciples of Christ were either nominall or reall, seeming or sincere.

*Gentilium  
iam agunt  
sub nomine  
Christiani  
Salvia.*

As in the world there are some Christians in name only, and such as under a Christian name lead a Pagan life, and under a

Christian

Christian title opposite Christian truth, and some indeed Christians being truly regenerated by the grace of Christ.

*Sub nomine  
Christiano  
doctrina re-  
sistenda  
Christiani,  
Ierom,  
Non nasci-  
mur sed re-  
nascimur  
Christiani.  
Ierom,  
a Ioh, 6, 66.*

So in the word there be disciples of Christ so named because of some outward appearances for Christ made by them: others, disciples of Christ indeed, so owned of Christ himself, because of the saving evidences of Christs grace in them.

And now these Disciples of Christ see the signs of them as given by Christ in Scripture, in the Scripture Christ discovers these Disciples two waies.

1. By their affections to him.
2. By their afflictions for him.

The case of Christs disciples in respect of their affections to Christ is very commendable, their love to Christ is large, and so great that they can hate fathers and mothers, wives and children, Brethren and sisters for Christs sake, yea and their own lives likewise: and indeed else they could not be Christs disciples, *Luk. 14. 26.*

It was a Disciple-like resolution of *Jerom*, If my father should stand before me, my mother should hang upon me, my brethren should presse about me, I would break through my brethren, throw down my father, tread under feet my mother,

*Hierom, ad  
Heliodor,  
Epist. 1.*



to cleave to Jesus Christ, and the like I read of one *Kilian* a Dutch Schoolmaster being askt if he loved not his wife and children, answered, were all the world a lump of gold, and in my hand to dispose, I would leave it at my enemies feet to live with them in a prison, but my soul and my Saviour are dearer to me then all, nay a disciple can slight his life out of his love to Christ as that blessed virgin in *Basil* being condemned for Christianity to the fire, and having her estate and life offered her if she would worship Idols, cried, let money perish, and life vanish, Christ is better then all, and sure they do not love Christ, who love any thing more then Christ. O the surpassing love to Christ that is in a true Disciple of Christ, He loves Christ more then he fears Hell, if Christ should say to him, take thy fill of sinfull delights, thou shalt not perish, only thou shalt never be with me, O no, he trembles and will not sin, not so much becaule he would avoid hell which he fears, as becaule he would not offend him whom he loves, this is a true disciple of Christ, O how far is he from a disciple of Christ, who saith he loves Christ and yet loves sin which Christ hates, and hates them whom Christ loves!

Christ

*Certe non amant illi  
Christum qui  
aliquid plus  
quam Christum  
amant.*  
Aug. de tri.

*Discipulus  
plus amat  
Christum  
quam timet  
gehennam.*  
Bern.

*Quomodo  
amat Christi-  
stam cum ad-  
huc amat  
quod in se  
odit Christus.*  
Aug.

Christs disciples they love others in Christ, and for Christs sake, *Jerom* professed how much he loved *Augustine* in Christ, and Christ in *Augustine*, Christs disciples they love others, but they love one another much more, because they are all related to Jesus Christ, and by this they are known. *Ioh. 13.*

Secondly, The course of Christs disciples in respect of their afflictions for Christ, is likewise laudable in that they willingly take up any crosse for Christ, follow Christ, under, and then deny themselves in all, as our Saviour reports, *Luk 9. 23. & 13. 26.* The Disciples of Christ they will not decline any crosse for Christs sake, nor decline Christ for any crosse sake: *Iosephus* writing of the times of Christ, saith that in those times there was one Jesus a wise man, if it be lawfull to call him a man, for he did divers admirable works, himself was condemned to the crosse, and his followers suffered much for his sake, yet after all they followed him still, being dead they owned him, and for all the Ignominy of his death, and the troubles of their own lives, yet they acknowledged him, &c.

Those are no true disciples of Christ, who either will not take up the crosse of Christ

*V. a. portan-  
tibat crucem  
& non se-  
quuntur  
Christum  
Bern.*

*Iosephus lib.  
28. cap. 4.*

Christ or sit fallen under it, or seek themselves in it. Those who hope to wear the crown but will not bear the crosse, they love the credit but not the crosse, as great Andryons in Chimneys, that stand for shew, but bear nothing, these are rather Christs enemies, then Christs Disciples, or such who when others bear the crosse, they have no bowels in the afflictions of others for Christ, they have no fellow-feeling, what is all to them? Or if they must come under the crosse yet then they will not follow Christ, but sit down under deep discontents, for Christ hath no such disciples, but sure such are the disciples of Christ, who when they suffer for Christ, they rejoyce in Christ: let it be for Christ, and a prison is a paradise, his crosse is their crown, in such troubles they triumph, such shame is their glory: for herein they are conformable to Christ, of whom it is said, *Heb. 12. 2.* for the joy that was set before him, *endured the crosse, despised the shame, &c.* yet upon the crosse he had a glorious triumph, *Col. 2. 15.*

Yet further, Christ in the Gospel discovers who are his disciples by these two notes.

1. Their fertility in his works.

2. Their

*Inimici sunt  
vel qui cru-  
cem Christi  
non credunt  
vel qui non  
sunt.*

*Discipuli autem  
crucem volunt  
aut tamen per  
afflictiones in  
affligunt  
corpus, aut  
compassione  
animi affli-  
giunt aut-  
em. Greg.*

2. Their stability in his words.

The former declares whereof they abound, and the later wherein they abide.

First, Christs Disciples are full of good fruits, *Joh. 15. 8*, *Herrin*, saith Christ, *my Father glorified, if ye bear much fruit, so shall ye be my Disciples*, that is, So shall you make it manifest that you are indeed my Disciples, by your bearing much fruit unto the glory of God; when we are not only fruitfull, but very fruitfull to God, then it is most clear we are the Disciples of Christ. When our fruit is not only for quality good, but for quantity great, then it appears whose Disciples we are, when our fruits of holinesse and righteousness are not only for kinde various, but for degree glorious, then we are seen to be the Disciples of Christ.

Secondly, Christs Disciples they seek to settle themselves firm in the words of Christ: *If ye continue in my words, then are ye my Disciples indeed*, saith Christ, *Joh. 8. 31*. As he is not a scholar in a school who learns a lesson and away, but he that abides at his book, &c. Neither is he a Disciple of Christ, who learns a little of Christ, and leaves it presently, but he that learns and lives accordingly. Hence then

*Aliquid dicitar fieri quando patet in e manifestatur.*

*In scholis humanis, non pro discipulo habetur qui nomen vel alteram lectionem audit, sed qui constant in ea addiscenda, haeret, &c. Ita in schola Christi illa verum discipulus est qui in doctrina eius permanet.*

as not those that are barren, so not those who are backsliding are any of Christs Disciples indeed, Job. 8. 66. Christ had Disciples that went with him a while, at length they went back from him: but such were his Disciples in pretence, not indeed. Those who have seemed to come up to Christ, but now like the sunne in *Hazkiah* daies they are gone many degrees back, yea and then going on still as the reading of Hebrew altogether backward in every line of their lives, these are not the Disciples of Christ indeed, nor ever were. Well then I hope by this time it is understood according to the rules of Christ, who are the true Disciples of Christ, to whom appertains this privilege to partake in this Supper of Christ.

1. Such as love Christ above all, and love all others in Christ, they are fit to take this token of Christs love.

2. Such as are content to take up any crosse for Christ: let them drink of Christs blood, who are not ashamed to shed their blood for Christ or to follow Christ in blood.

3. Such as in their lives bring forth much fruit to God: they may receive from

*Desidero  
Christi ser-  
vitium pos-  
sumus libere,  
et propter  
Christum  
servitium  
crucis sumus  
parati  
Cyprianus  
con-  
tra.*

from God this sweet fruit of Christs death.

4. Such as keep close to the sayings of Christ are meet to partake of the sufferings of Christ, let them drink of his blood, who will abide in his word. These being disciple-properties, let this be a disciple-privilege. So I proceed,

Thirdly, To the third thing, which is for the confirming of the point, to prove, that this ordinance of the Lords Supper is for Christs disciples alone.

The sincere servants of Christ who are sanctified by Christ, and subject to Christ, are such only in the sight of God, who are meet to communicate in this Supper of the Lord.

To make this good, observe that there are things which referre to this Supper Sacrament of two sorts.

1. The mercies of this Supper.

2. The duties of this Supper.

The mercies descending, which are from God to man, from the Lord to the beleever. The duties ascending, which are from man to God, from the beleever to the Lord. And these things are so conjoined and involved, so wit the duties with the mercies, and the mercies with

the duties: that as who ever performs the duty shall receive the mercy, so none can receive the mercy but who performs the duty.

Now come to disciples and non-disciples, believers and unbelievers, penitent Sinner and impenitent sinners, and thus falls the present case.

The duties of the Lords Supper, are such as only Christs disciples can perform.

The mercies of the Lords Supper are such as only Christs disciples can receive.

To clear the case, first in respect of the Sacramentall duties.

The duties required for a full performance of those that communicate aright in this holy ordinance are of two sorts.

1. Preparatory to it, which make way to the main work.

2. Executory in it, which concern the work it self.

The duties preparatory to this present Supper, as the Apostle proposes them in the 1<sup>st</sup> Cor. 11. are principally two.

1. A man must examine himself, ver. 28.

2. A man must judge himself, ver. 31.

A man must examine himself, that he may judge himself aright, and he must judge himself when he hath examined himself

triplex off  
judicium, dis-  
cussio, con-  
demnatio,  
absolutio.

triplex off  
judicium, dis-  
cussio, con-  
demnatio,  
absolutio.

triplex off  
judicium, dis-  
cussio, con-  
demnatio,  
absolutio.

Aguin.

himself as is meet, neither is he to eat or drink in this ordinance untill he have done both, but now a naturall man that is not discipled to Christ can never doe either.

1. *Let a man examine himself and so let him eat,* saith the Apostle, 1 Cor 11. 28. Truly that man who takes this tryall of himself, he must have prudence and patience, two Greeke words the Apostles uses in one place which implies as much, 2 Cor 13. 5. *Examine your selves, prove your selves.* Prove by examining, and examine by proving. A man must examine himself as exactly as one that would weigh gold in curious scales, try it to a grain, gold-bar is for a gold-smith not a black-smith to weigh, and try. It must be a prudent and experienced exchanger to judge such mettall by weight, sight, and sound: so self examination requires skill in a Christian, as that word imports: but then so to examine as to prove himself, or as that word signifies, to boare & pierce into himself, not only to rase the skin, but to run himself through, and pierce the entrails in a deep search: An unconverted Christian as he hath not the prudence, so he will never have the patience to doe thus

πνευζεν  
δοκιμαζεν

Hieron. in  
Ephes. lib. 4.

πνευζεν  
Transgo  
and  
πνευζεν



with himself, only a pious man, a disciple. Proving, examining or searching, ordinarily arises upon some degree of suspicion: now it is no waies ordinary for an unregenerate man to suspect himself.

There is this difference among divers between a good man and a wicked man, a good man fears the worst of himself, and hopes the best of others in whom he can but see any thing of God or Christ, as *Calvin* and *Bucer* were wont to speak. A wicked man on the contrary, fears the worst of others, but hopes the best of himself, will rather suspect all the world then himself. The disciples of Christ when Christ tells them one of them should betray him, they each reflect, *Is it I?* not, is it *Judas*? so prone are good men to misdoubt themselves. When *Jehonadab* comesto *Jehu*, O saith *Jehu* to him, *Is thy heart upright as mine is?* he questioned the uprightnesse of *Jonadabs* heart, never doubting his own: so farre is a sinfull man from suspecting himself, and thereupon he never examines or searches himself. Suspicion that puts a man upon examination, arises upon a double case,

*2 King. 10. 15.*

1. In case some good requisite be suspected

suspected to be absent.

2. In case some evil opposite be suspected to be present.

Now take a naturall man, and he suspects not himself in respect of either of these: For good he conceives he hath abundant; for evil, he conceives himself innocent. Abundant in respect of grace, like the *Laodicean Church*, who thought herself rich and increased in all good, needing no spirituall gift, yet was poor and knew it not, *Revel. 3.17.* and innocent in respect of sin, *Jer. 2.35.* Because thou saiest I am Innocent, I have not sinned, I will plead with thee. Now when this is a mans opinion of himself, he will not examine himself: for grace, he hath it, what need he search as if he had not? for sin, he pleads not guilty, and makes no more question. Thus we finde that Pharisee, *Luk. 18.11.* or else as for sinne if he doth not think himself free from it yet then he fears he is so full of it, and foul in it; that he is loth to look into himself, had rather put out the candle at the door, then goe with it into his house to make any discoveries there. It is reported of the Elephant, how unwilling he is to go into the water, being forced, he puddles

C 3

it,

it, least by the clearnesse of the stream he should discern his own deformity: so a sinfull man, either he thinks he is so good as he needs not examine, or he thinks he is so bad, as he is loth to examine, so is this thing cleared. That

1. He will not examine himself. See then

2. He cannot examine himself.

1. Because he is restrained in himself.

2. Because he is remote from himself.

1. The power of sin and satan in him, will be sure to put him by, and pull him off from this. The devil he loves to sift men, *Luk. 22, 31. Simon Simon, satan hath desired to winnow thee as wheat, or to winnow you*, in the plurall number: Noting that the devil desires that himself may sift and winnow all men, but he is loth any man should sift himself. Therefore those in whom he works powerfully, he will be sure to hold them from this work of examining themselves.

2. Such men are remote from themselves: sin as it carries a man from God, so from himself, as appears in the work of repentance, wherein a man doth not only return to God, but to himself, *Luk. 15, 17. The prodigall repenting*, is said to

come

ἐν τῇ οὐκ τὸ  
ὑμᾶς  
*Luk. 22, 31.*

come to himself; his sin had not only carried him out from his fathers house, but also from himself: In a sinfull estate men and their own hearts lye asunder, till God by grace causes them to return to their hearts, *Isa. 46. 8.* Now self examination requires a man to be at home with himself, it cannot be done at a distance, therefore this cannot be done by an impenitent man; and so seeing he doth not examine himself, he must not eat.

*Discesserunt  
peccatores a  
corde. Sa.  
Musc.*

2. A man must judge himself, and this likewise lieth out of the compasse of a carnall man: Some wicked men we read are judged and condemned of themselves, but for any such to judge and condemn themselves, we finde it not. They are rather passive than active, forced then free, which makes them no more meet for the Supper of the Lord. For a man to judge himself as is meet, his conscience must be rightly informed out of the word, and then join with God in passing just votes of his own estate. But now the conscience of an unrighteous man, is as an unrighteous judge altogether unfit for the seat of judicature: No naturall man will ever be a just and righteous judge in his own case.

*2. ut ergo.  
xpi. 1. 11.*

*Nec se indi-  
cant nec Sa-  
cramenta  
adjudicant.  
Cypr. de can.  
Dom.*

*Scientia ad  
bonū distin-  
guendum,  
iustitia ad  
rectū distri-  
buendum.*

To compleat a righteous and sufficient judge, two things are requisite, Knowledge and Justice.

A twofold knowledge is required.

A knowledge of the law, and

A knowledge of the fact.

A knowledge of the law, that judgement is to proceed by.

A knowledge of the fact, that judgement is to proceed against, and p<sup>r</sup>esse impartially upon, now a sinfull man hath neither of these, but the contrary, Ignorance.

*Ignorantia  
iuris  
Ignorantia  
facti.*

He hath not the knowledge of Gods law, that in judging of himself, he is to be guided by. It is a Socinian error, that a naturall man without any supernaturall light, is able to understand the whole law of God: They consider not, that beyond a literall and Grammaticall sence, there is a spirituall sence of Gods law to be look'd into, which lies out of the view of an unconverted man: Let *Paul* be the instance, who speaks of himself in his unregenerate estate, *Rom. 7. 9. I was alive without the law, but when the commandment came, sin reviv'd and I dyed.* The Apostle being an Hebrew, a Pharisee, bred up at the feet of *Gamaliel*, was not with-

out the law in its literall sense, but in respect of the spirituall knowledge of it, as it afterward came, which was not bred in him, nor brought in by him, but it came from God, *1am. 1. 17.*

The like is the case of every carnall man, he cannot look into the glasse of Gods law, so as to see that whereby he may passe a right judgement upon himself, the law in its naked and native vertue in its vitall and vigorous compasse, piercing and proper power, he understands not, he is no good lawyer, therefore an ill judge.

2. The knowledge of the fact is requisite to right judgement, this is the knowledge of sin, and this the sinner hath not, and so can never judge himself, a naturall man never sees or knows the sinfulness of his own sin.

*Percepti sunt  
animi carna-  
le ut delicta  
nec intelli-  
gent nec  
plangent.  
Cyp. de la.*

1. Because of sin-deceit.

2. Because of self-love.

1. Sin-deceit is great, *Heb. 3. 13. Prov. 11. 18.* It is the most egregious impostor and cheater in the world, of dissembling its name and nature, vice oft puts on the vizard of vertue, and passes unknown. As dim-sighted *Isaac* mistook his own sons, and knew not *Jacob* in *Esau's* gar-

*Sub velami-  
ne pietatis in-  
cidi in la-  
queos iniqui-  
tatis. Aug.  
Conf.*

ments,

ments, so a man unregenerate is ignorant and unable to discern his own finnes, especially putting on the cloak and colour of appearing piety.

2. Self-love is great, a man is not willing to beleeve any ill again himself, affection bribes and blinds the judgement, *love covers a multitude of sins*, 1 Pet. 4. 8.

If love will doe so to others; in respect of their sins, what will self love doe towards a mans own sins? To hide them as himself shall not see or know them: nay self-love will cause a man to judge well of sin, and himself for sin. As when God said to *Jonah*, *Dost thou well to be angry?* yes, saith he, *I doe well*: so let God say to a sinfull man; *Dost thou well to be covetous, carnall, unclean?* *Dost thou well to swear, lye, blaspheme my Name, prophane my day?* Yes, I doe well; their self-love and sin-love makes them think their evil is good: As we are apt to love what we judge good, so we are apt to judge that good, which we love. A wicked man cannot behold the evil of sin, it's so near him, and lies so close to his heart: there must be a due distance between the organ and the object, that which lies close to the eye, it sees not; so in such a one there

*Vitia nostra  
quia amamus  
defendimus  
& malitiam  
excusare il-  
la quam ex-  
cuse.*  
Seneca.

*Invisible po-  
ssunt supra  
sensum  
non facti sen-  
sationem.*

is the first thing wanting to compleat a Judge, to wit, knowledge.

The next requisite for a meet judge is Justice, this lies in two things.

1. In pronouncing a just sentence.

2. In executing of just vengeance.

Now no unconverted man will ever thus become his own Judge, he will not so

*Nemo se iudicat peccat.*

Judge himself as, 1. To give sentence against himself, this is only the practice and property of a repenting sinner, who if none else appear, yet he against himself will be Plaintiffe, Witnesse, Jury and Judge, 2 Sam. 24. 10.

2. To take revenge upon a mans self, so a wicked man will not Iudge himself: but a poor penitentiary doth practise this also, 2 Cor. 7. 11. He is ready to do execution upon himself: in that way wherein he hath offended, by himself he is punished; If sinned by defrauding he is the more free in restoring, as *Zachens*, Luk. 19. 8. if raised himself in pride, he will the more abase himself in humility as *Hezekiah*, 2 Chron. 32. 25, 26.

*Peccatoris penitentia est sui ipsius puni-  
mentia.*

*Epimonondas* a Theban Captain being askt why he was so sad the day after a great victory, answered, Yesterday I was tickled with much vain glory, therefore I correct

correct



*Christi ad  
regni  
gloriam  
aliam, des-  
tinet ad corri-  
piendum suum.  
Aug. conf.*

correct my self for it to day, and thus will a good man do in this duty of self-judging. He oft sets himself as at Gods bar, and Christs tribunall, arraigns, indites, and condemns himself: but how common is it for carnall men to judge others and justify themselves, to examine others and excuse themselves, to aggravate others faults and extenuate their own? so we see these two duties of self-examination and self-dijudication, which are preparatory to the Lords Supper (as those two disciples our Saviour sent to make ready a room for the celebration of the passeover *Mat. 14. 13.*) come not within the course of unconverted Christians. Tell any such man when he calls for this Sacrament, he must first examine himself, acknowledge his sin, humble his soul, seek the face of God by prayer, alas! he is not accustomed to these things at other times, and therefore cannot go about them then.

As *David* 1 *Sam. 17. 39.* when he was to goe and fight with *Goliath* in the field, being desired to put on *Sauls* armour, he casts it by, saying, I cannot go in these, for I have never proved them. So call upon a carnall man when he means to go to this communion, first to arm and prepare him-  
self

self by a practicall putting on these discipline duties of soul-searching and self-judging, *O* yes alas I may he say, I cannot go to these for I have never used them. Yet as *David* how naked and weak in himself soever he was, yet he would to a combat, see how *Saul* seeks to disswade him, Thou art not able to go against this Philistine, to fight with him, for thou art but a youth, and he is a man of war from his youth, so counsell a carnall man that is resolved to the Lords table, you are not able to partake in that Sacrament, it is a great and mighty Ordinance from the first Institution: you are little and far below it, and very unfit for it, yet all avails not but away he will, without any self-examining, or self-condemning, or any such way of preparing himself to the Supper of the Lord, and this his omission ariseth in generall from a double cause.

1. Because he is negligent in himself,

2. Because he is confident of himself.

1. Out of slothfull negligence, being lazy and loth to take the pains he puts all such businesse by. And also,

Out of sinfull confidence being lifted up with

with self-conceits of his own ability and worth, he laies aside all such preparatory work, but truly such a man is fitt of meeting the Lord at his Table, may expect the Lord should meet him with this heart-quaking question, Friend, how comest thou in hither? *Mat. 22. 12.* which should either strike with astonishing silence, or else force this trembling answer: How came I in hither? Why Lord, Good Lord, hither I come vile wretch this day without any preparation or premeditation, without any soul-searching, or self-judging, wo wo to me.

And indeed great is the foregoing care that is required of every one that comes unto the table of the Lord, as the forecited Question in the Parable, *Mat. 22.* does import, which is now as one well observes: Friend, how hast thou done? but, friend, how com'st thou in? as if he should have said, Friend, before thou comest in to this wedding feast, thou oughtest to have prepared thy self for it, but so he did not, nor so does any such man in this matter, *Mat. 25.* We finde they were only the wise virgins that well prepared their lamps to the meeting of the Bridegroom, and were admitted with him, so they are only true Christians

Chrysost, ad  
pop. Ant. Ho.  
6. ad Ephest  
Hom. 3.

Christians who aright prepare themselves to meet the Lord in his Supper, and so are accepted of him.

I proceed to the second sort of sacrament duties that concern the work it self, and they to be sure are such as no sinful man can transact, only a Disciple, to these I shall speak two waies.

I. More generally, and then more particularly.

In generall the great work of a Christian at the Sacrament lies in the diligent exercise of, suitable graces. A meet communicant,

He must exercise severall graces at the same time, and

2. He must exercise one and the same grace severall waies.

Divers graces are to be stirred up and brought out upon this solemn occasion and in this sacred action: A commander upon small matters, sends forth some few of his souldiers: but when the service is greater, he draws out the more of his forces, here a christian must draw out most of his graces, the service being so great, whereas fewer may suffice in inferiour affairs, David when he managed the combat against the Giant, he had especially six smooth stones

stones ready in his bag, which he choſe out of the brook. So a Chriſtian that well manages his matter at the ſupper of the Lord, he hath in ready exerciſe at that time, eſpecially theſe five excellent graces, Faith, Hope, Charity, Humility, and Heavenlyneſſe of minde.

*Non ſit ſp. & delectatione ſumit cum Chriſto in calice, & ipſi devotitate, devotitate & unitate, nobiliſſimum eſt in ſerva. Aug. Tract. in Ep. Ioh.*

1. Then he puts forth faith in its workings Chriſtward, by the power of which the ſoul is born up and brought in to Jeſu Chriſt: Faith to a Diſciple at the Sacrament, is like Philip to the Eunuch in his chariot, *Act. 8.* it occaſions ſweet warmings and workings of ſpirit, while it opens unto him Chriſt Jeſus in his bitter and bloody ſufferings, when a believing ſoul like a net, hath on it the lead of a holy fear, and the cork of a lively faith: thou caſt it out, and it catcheth the good things of Chriſt; if the cork of faith were without any lead of fear, the net of the ſoul would lie too high, if lead of fear without cork of faith, the net of the ſoul would ſink too low, and ſo nothing caught: what then ſhall choſe do that have neither fear nor faith? *Luk. 18. 8.* when Chriſt comes ſhall he finde faith on the earth? Truly he may finde faith in heavenly hearers, but when Chriſt comes in the ſacrament he

ſhall

shall finde no faith on earth, no faith to be found on earthly or worldly mindes: therefore no duty of faith can be performed by earthly men; then hope must also do its work, which is 1. to stretch out the heart in an earnest expectation. *Phil. 1. 10. Rom. 8. 19.* The word translated signifies a putting forth the head to look earnestly for some good from God. *Mat. 3. 5.* A Christian looks and expects to receive something by the Sacrament of Christ, as that cripple did by those servants of Christ, he doth not hope in the Sacrament, but he hopes through the Sacrament to receive from Iesus Christ, and 3. Hope staies the heart in a patient expectation, as an anchor holds the ship of the soul still, till faith brings in Christ, *Heb. 6. 19.* Hope keeps the soul it slips not as the word there imports, and so while it holds it helps. A naturall mans hope is as a spiders web. *Job. 8. 14.* It may catch flies, but will never catch Christ in a Sacrament: Faith and hope in the heart as two oars in a boat, a Christian strikes with both, and rows out to meet Christ in the Sacrament. A man without these graces is as a boat without oars, what can he do in the wide Sea? Now love likewise must be at work, and

D

indeed

*Ille apud deum plus habet loci qui plus attulit boni & grati sed fieri, Aug.*

*Amor agens boni a se amorem caput & bonum videre. Eras.*

*Alind est sperare in, Alind est sperare per.*

*Ασπάζω of α, and Σπάζω.*

*Ayam of*  
*ayay maw*  
 or of a  
*yet maw*  
*maw.*

indeed love is a working grace at the great word signifies, and it doth not only work it self, but it sets all the soul on work to attain what is beloved: O how love to Christ is operative at this ordinance, when

*Nihil est quod*  
*Christum ita*  
*habe amphi-*  
*lem reddis,*  
*quam calix*  
*stis quem pro*  
*nobis bibis,*  
*Bern. Ser. 10.*  
*in eand.*

*Amor concu-*  
*piscencie non*  
*reducitur in*  
*quatuor, ex-*  
*trinfeca aut*  
*superficiali ad*  
*optimum amari*  
*Sed quare a-*  
*maximum per-*  
*fecte habere-*  
*quod ad iust-*  
*ma illius per-*  
*versionis, &c.*  
*Aqui. 1. ym.*  
*23. 2. 3.*

*Non dicit*  
*Christus boni*  
*sunt pauperes*  
*Christum. Sed*

a Christian takes the cup of wine, he thinks of the cup of wormwood that Christ drunk for him, and that springs love to Christ, and such a love as will not be satisfied in a little of Christ, or to look at Christ at a distance, but sets the soul in labour with eager desires of the most intimate enjoyments of Jesus Christ: O I cry the Spouse, Comfort me with apples, stay me with figons, for I am sick of love: Now a naturall man hath no love to Christ thus to set a work at a Sacrament. He hath no such fire of love burning in him, as may make his cold watery affections, so to boil over after Christ. The Apostles Judges such worthy of the greatest execration and excommunication. *If any man love not the Lord Jesus, let him be an Anathema Maranatha.* 1 Cor. 16. 22. Sure then unfit for this Sacrament, and at this time, O how the grace of humility is set a work by a sincere Christian, hereupon his soul sensibly feels spirituall poverty which puts it into a spirituall capacity: O blessed are the poor

poor, not of spirit (as one well observes) but in spirit; *Mat. 5. 3.* those who stand without spirituall graces, but are affected with their wants in spirituall graces, and so are humble in their own eyes, these the Lord will sweetly fill when he sends the rich empty away. *Luk. 1. 53.* And thus the heart the more humble, the more heavenly, the lower the higher, and so the nearer God, and the fitter to close in with Christ at this Ordinance. The highest God and the lowest heart are nearest together, this is the miracle of humility, it tends upwards, and though it be not an elevation, yet it is an elevation of the heart that puts it into a Sacrament frame, and fits it to converse in this Ordinance. Come to regenerate men, they are high in pride, and their spirits are low in earthly-mindedness, the curse of the serpent is upon a worldly man, upon his belly he goes, and not Christ, but dust he eats all the days of his life.

None of these graces can be then exercised, for he hath them not, Yea how can any such have the graces of the spirit, when they have not the spirit of grace, *And 19.* now spiritless men are unfit for this spirituall matter, But yet further, he that

*Spiritu. Mar. 5. 3. Cajet. an. in loc. Hoc est humilitatis miraculum ut alio die dicitur. Humilitas fons fontis. Aug. de civ. Dei, l. 14. c. 3.*



*Tota in tota  
tota in quali-  
bus parte*

comes hither, &c. He must exercise one and the same grace severall waies: as for instance, the grace of faith, It is said of mans soul, that the whole soul is in the whole body, and the same in every part of the body, though to severall purposes, its in the eye to see, in the ear to hear, in the tongue to speak, &c. so may it be said of a Christians faith, it is in this whole businesse, and in every part of the businesse adding life to all, it is as an eye to see, as a hand to take, as a tongue to tast, as a mouth to feed, &c. Faith is all in all.

*Fides non est  
necessaria ac-  
cessore ad eu-  
charistiam,  
Crist. Inst.  
de sac. Euc.  
283.*

When any come to the Table of the Lord, absolutely necessary is the use of Faith; (However *Calestus* at a conference with *Luther* concludes the contrary) hereupon *Augustine*, *Cyprian*, and others were wont to call upon those that went to the table of the Lord, not to sharpen their teeth, but to quicken their faith, the great work at that time, being to lie upon that grace, and hereupon we still urge upon such as mean to communicate, to examine themselves concerning their faith, 1 Cor. 13. 9. now this were needlesse, were there not then a necessary use of faith, were there not much businesse to doe, which cannot be done without faith, and only by a be-  
liever,

*Nolite para-  
re fauces sed  
fidem.*

*Quid parat  
dentem &  
ventrem cro-  
di & mandu-  
casi. Aug. in  
10a. Tract. 25*

never, every faithlesse man being an unfit man and no way meet for this matter: let us see this more distinctly in the particular duties that are to be done at the Table of the Lord.

There are four things each communicant is then to do.

1. To remember Christ.

2. To discern Christ.

3. To receive Christ.

4. To eat and drink Christ.

And all these belong to believers to do, being works quire out of the walk of every wicked man in the world.

1. To remember Christ at his Supper.

This is according to the expresse precept of Christ, *Do this in remembrance of me.*

And this is according to the proper practise of pious men, *Isa. 26. 8.* The desire of their souls is to have the Lord ever in remembrance. But much more then when they have the memorative help: O the fresh thoughts of Christ that by this means are more fastened in their hearts.

To remember Christ his death and sufferings at this Supper, is more then to have some few transient thoughts at that instant of Christ and the things of Christ, and

so vanish without any permanent impression made upon the mindes of men. To remember Christ and his death is to to be affected with it, as to draw vertue from it, and feel the effectuall fruit of it.

*Quid tam effaceat ad curanda conscientia vulnera quam Christi vulnera sacramentalis mediatio.*  
Bern. Ser. 63  
in can.

Its more then to look at things in a distance or in a generall notion, its to make all present as if the Sacrament day were Christ suffering day to be at the Lords Table as at mount *Calvary*, beholding Christ on the crosse bleeding, &c. to bring all home in a close application to ones own particular interest, and for each ones spirituall advantage, Thus carnall men can never remember Christ, on the sufferings of Christ they are things they do not rightly understand, nor highly esteem, and

*Qua magni facimus membra infirmis.*  
mms.

to have no minde to remember, *Psa 106* 7. mans memory and Gods mercy hardly hangs together. Two things naturall men are apt to forget: Gods goodnesse and their own sinfulness, the goodnesse of God in Christ is easily forgotten, rarely remembered, alas I sinfull men at the Sacrament, they a little think upon Christ as corporally crucified long since: not as spiritually crucified at present before their eyes, *Gal. 3.1.* they minde the outward Ordinance but forget Christ, not laying

his

his love, his death, his worth to heart: *Eccē ego deri-*  
 as woman whose husband being to tra- *des & tamen*  
 velle for her a precious jewell as a token of *plango car-*  
 his love to remember her of him in his ab- *nates homines*  
 sence, she loved of to look upon her jewell *qui nondum*  
 but forgot her husband: her jewell was *possunt Chri-*  
 oft in her hand, but her husband seldom *stum spiritum*  
 in her heart, far from the desire of her *lem cogitare,*  
 thoughts. *Aug.* To discern Christ his body  
 and blood, this is our duty when we are at  
 his Table: *1 Cor. 11:29* to look other-  
 wise as bread and wine here set apart ob- *Mn dicitur.*  
 at an ordinary table: so as to espye Christ *propter*  
 in them; to see Christs body in bread, and *propter*  
 his blood in wine, this a beleever doth, but *qui discernit*  
 no other man can. A naturall man makes *dispar se re-*  
 no difference between bread and wine at *gas.*  
 the Lords Table, and common meat and *To xapw-*  
 drink at his own Table, he can see no *mya.*  
 Christ in these creatures, and so while he *Magis fuit*  
 eats and drinks them, he eats and drinks *illa que in-*  
 his own damnation. Such a one discerns *teligimus*  
 not Christ spiritually present, for he can *quam ista*  
 not discern the things of the spirit, *que cornibus*  
*Aug.* *1 Cor.* *2:14.* The presence of Christ is veiled  
 not revealed, his eyes are held in dark-  
 nesse and blindness, so that his soul sees  
 no Christ when outward objects are ap-  
 parent. *Aug.* *Tenebra dis-*  
*penda.*

Two things be requisite to discerning light, and sight, light in the air, and sight in the eye, let there be sight in the eye, yet if the air be dark, let there be light in the air, yet if the eye be blinde, a man seeth not. Now a naturall man hath neither light or sight, his light is darknesse, and his sight is blindenesse, and so seeth not, *Job. 4. 18.* As *Isaac* said to his father, here is the Altar, wood and fire, but where is the sacrifice? So may that man say to the Minister, here is the Table, the bread and the wine, but where is the lamb? He seeth no Christ, neither indeed doth he kinde Christ, so he seeth other things present, O saith the Eunuch to *Philip*, here is water, what lets me to be baptized? as long as there was water present, he look'd no further. Here is bread and wine saith one, what lets me to communicate? not looking to see whether he himself be prepared, or whether Christ be present, as a childe loves to look on the gilded outside of the book, but looks not on to what is within, so men at the Lords Table gaze on the outward elements, but seek not to see Christ within. The wise men, *Mat. 3.* were not satisfied to see the starre, till they came to behold

*Cecum interi-  
us panem  
Christum non  
videt. Et  
beatus ofus  
memor dicit  
nisi pariter  
cocus. Augu-  
stus. Psal. 57.*

hold the Babe in the manger: So here to see Christ in the Sacrament, only gives true Christians content.

3. To receive Christ this is also a duty at the Table of the Lord to take, 1 Cor. 11. 24. not bread onely, but the body of Christ: this every unregenerate man is utterly unable unto, as may appear by considering what the act is.

It is a soul extending act.

It is a soul ascending act.

He that would take Christ in the ordinance must stretch out himself and stir up himself, both which are beyond the activity of all unregenerate men in relation to Christ. The Saints though they doe not stretch themselves for matter or measure beyond what is meet, 2 Cor. 10. 4. yet in good matters they stretch themselves to the utmost of what is meet: as in praier to God, in faith towards Christ, they reach out heart and hand, to the utmost, Phil. 3. 13. to take hold of Christ, an unbeliever hath neither hand nor heart stirred up, or stretched out to the receiving of Christ. Hence the Lord complains, Isa. 64. 7. No man stirreth up himself to take hold on me. A true Christian though he cannot take hold on Christ as well as

*Ascendamus cum Domino in caenaculum magnum, & accipiamus ab eo solum calicem novi Testamenti.*  
Hiero.

*Ioh. 10. 39. Exis de manibus eorum non enim eum apprehendere poterunt, quia manus fidei non habuerunt.*  
Aug. in loc.

he

he would, yet he stirres himself up to it as well as he can; whereas the case of another man is like that of the poor woman, *Luk 13. 11.* she was bowed together and could in no wise lift up her self, ever since the first fall of man from God; all ascending motions of mans heart to God are forced, none free; *only* through grace a true Christian can at the Lords Table reach up a hand into heaven; and take hold of Christ sitting there. *Mary* look'd down to Christ on earth, and so touches him not, *Joh. 20. 17.* *Stephen* looks up to Christ in heaven, *Act. 7. 55.* and not by the hand of his body, but by the ascent of his faith takes his hold on Christ there, and so doth a beleever in Christ, at the Supper of Christ, *John 6. 56.*

4. To eat and drink Christ, his body and blood at his Table, this is also the duty of each communicant, *1 Cor. 11. 24; 25.* Here is such solid and savoury meat, as the souls of beleevers love: The Lord at his Table doth not only provide somewhat for his servants to look upon, but for their souls to live upon.

*Snidas* reports of one *Pasetas*, who used to call his friends to a Banquet, where they should see a table furnished with

with variety and plenty of all manner of meats and drinks, but when the guests went to take any thing to eat, it suddenly vanished away and turned to nothing. Here is a feast to which the Lord calls his friends, and whereat, not only their eyes may be filled, but their souls may be fed, that whereof they may certainly and sweetly eat and drink, and so indeed doe the dear Saints of God, and that others at this table do not, it is not because there is no meat whereof to eat, but because they have no mouth wherewith to eat. He that is well prepared to this Supper, must not only have two eyes, and two hands, but two mouths also, one to eat and drink bread and wine, another to eat and drink Christs body and blood; thus later every unbeliever wants, and so though he eats the bread of the Lord, yet he cannot eat the bread which is the Lord, though he cracks the shell, yet he never eats the kernell; there is milk in the breast and marrow in the bone that he comes not at: honey in this rock that he doth neither tast or touch, such men suppose themselves to eat and drink of the best but what they eat at this ordinance is Kid and not Venison, Gen. 27. 9.

*Proculdubio  
non mandu-  
cans spiritu-  
aliter carnem  
nec bibens  
sanguinem  
Christi dicit  
visibiliter  
præsumit dom-  
ibus Sacra-  
mentum san-  
guinis & cor-  
poris ejus.  
Aug. in Ios.*

Like



Like *Isa* they are mistaken in their meat: only a sincere disciple of Christ, he feeds and feasts upon Christ indeed, at his Table, for as he hath there, meat to eat of which others see not: so he hath a mouth to eat with, which others know not. Thus go through all these duties, Christ is then not onely to be remembered absent, but to be discerned present: neither onely to be perceived with the eye, but to be received with the hand: nor onely must there be a hand to take him, but a mouth to eat and drink him, and all in a spiritual manner, to all which duties all unregenerate men are altogether unable, upon a double cause.

1. Because they are bound,

2. Because they are dead.

They are held fast in the cords of their own sins, and lye like prisoners in the bonds of their own iniquities, *Ps* 129. 1. *Mat* 8. 23. A sinfull man when he goes to the Supper of the Lord, he comes out of the world as *Lazarus* out of the grave, *Job* 11. 44. Bound hand and foot with grave-clothes, and his face bound about with a napkin, alas the soul of such a man can neither see, take, eat, or think upon Jesus Christ at his sacred Supper, in any suitable manner.

2. Be-

2. Because as he is bound, so he is dead, bound by sin, dead in sin, *Ephes. 2.1.* Can a dead man see, eat, or drink? Can a dead man discern with his eyes, take hold with his hands, meditate in his thoughts? It was an ancient abuse of this Sacrament, to give it to dead bodies, which sinfull custom was cashiered by a councill at *Carthage*, for this very cause, In that Christ saith, *take, eat, do this in remembrance of me*, whereas carkasses and dead bodies, cannot eat or drink, take or touch, minde or remember, and so judged unmeet for this matter: And upon the same ground, unregenerate men, whose souls are dead in their sins, are therefore unable to act about the spirituall part of this Supper. So I passe from the duties of the Lords Supper, which you see only Christs disciples can perform, to the mercies of the Lords Supper, which only Christs disciples receive: And these are either,

*Placuit in defunctis corporibus Eucharistia non dari, nam dictum est a Domino, Accipite & edite, hoc facite, &c. cadavera autem nec accipere, nec edere, nec memorari possunt. Con. Car. 3. can. 6.*

Primary and principall, or  
Secondary and consequentia.

For mercies of the first sort, I finde two.

1. Communion with Christ the chiefest good.

2. Remission of sin the greatest evil.

At the Lords Table a true Christian hath

hath the mercy of communion with Christ  
 1 Cor. 10. 16. The cup of blessing which we  
 blesse, is it not the communion of the blood  
 of Christ? The bread which we break, is  
 it not the communion of the body of Christ?  
 It is so to beleevvers, but for other men  
 who by their sinfull lives hold communio  
 on with devils, and so can have no com  
 munion with Christ, as the Apostle clears  
 it in a particular case, 1 Cor. 10. 20. Unne  
 full men they willingly join themselves to  
 satans service, Luk. 15. 5. and so are fitter  
 to be with the swine at the devils trough,  
 then with Saints at the Lords Table:  
 they can have no communion so much as  
 with the members of Christ, much lesse  
 Christ himself. True Christians, they have  
 union and fellowly unity one with ano  
 ther in their ordinary converses, Act. 2.  
 46. Act. 4. 32. and so a sweet union and  
 communion one with another in this pre  
 sent matter, 1 Cor. 10. 17. We being ma  
 ny are one bread, and one body: sure  
 then sweeter is the union and communi  
 on they have with Christ their head, in  
 this holy businesse: carnall men can have  
 no communion with Christ, because they  
 have no union with Christ. Two things  
 concurre to make a union between Christ  
 and

*Quem sua  
 vu est hac  
 communio  
 nam est non  
 unius perso  
 nis nec unius  
 substantias  
 tamen conso  
 ciat affectus  
 & conside  
 rat volunta  
 tes, Cyp. de  
 can. dom.*

and four souls. The spirit of Christ and faith in Christ. The spirit on Christs part laying hold on us, 1 Cor. 6. 17. and thus we are glued to the Lord by one spirit, as the Greek word there signifies, and then faith on our part laying hold upon Christ, *κολλούμεν*.  
*Εφ. 3. 17. Εφ. 4. 5.* Now an unregenerate man hath neither of these ligaments to knit a union betwixt Christ and him. He hath not the spirit of Christ, *Rom. 8. 9.* Neither hath he faith in Christ, *2 Thes. 3. 2.* No faith, no Christ. Gods Saints have a twofold union with Christ.

The one mysticall, by faith in him.

The other morall, by love to him.

Naturall men, as they have no faith in Christ, so no love to Christ: they love Christ, as a malefactor loves a judge, nothing lesse. Union is of things present, that some sweet way lye neer together, but Christ and all unconverted men lye farre a sunder, *Εφ. 2. 13.* not by distance of place, but by dissimilitude of properties: union is of things homogeneall that assimilate one another, but Christ and such men are Heterogeneall, different and discrepant, so that there is no union, and so no communion. Where there is union there is unity and agreement: communi-

Non inter-  
 vallo locorum  
 sed pravitatis  
 morum.  
 Ambr. in  
 Psal. 139.

on and concord goes together, Christ and those men have no concord, therefore no communion, 2 Cor. 6. 14, 15. *What communion hath light with darknesse? What concord hath Christ with Belial.*

2. At the Lords Table a true Christian meets with the mercy of remission of sin, *Matth. 26. 28.* Christs blood was not only shed on the crosse, but also his blood is drunk in the Sacrament for the remission of sins, that pardon of sinnes to Gods Saints, might thereby be the more sensibly conferred, and the more certainly confirmed, and so unto them it is, O saith the Lord, while such sit at his Supper; Be of good cheer, all your sins are forgiven. There are three things the Lord gives together: Hidden Manna, a white stone, and a new name, *Revel. 2. 17.* And truly at this Table his disciples receive, Hidden Manna to refresh them, a white stone to absolve them, and a new name to describe them, the mercies of remission of sins, and adoption of sons assured to their souls: for other men it is no such matter, they who minde not repentance, meet not with remission of sins, these two, as *Jacob* and *Esaue*, one holds the heel of the other, *Act. 5. 31.* Christ is exalted of God to give

*De Dominis  
pauertiam  
& postea in-  
dulgentiam.  
Fulgent.*

give repentance to Israel, and remission of sins: Repentance, as it is placed, so it must be practised first, and then inseparably follows remission of sins, unto our spirituall sence. Gods servants first study the practice of repentance, and upon their attendance at this Table, their souls receive the sence of sweet pardoning mercies: whereas others who so harden their hearts that they will not, and their hearts are so hardened, that they cannot repent, *Rom. 2. 5.* men to be mourned for, because they cannot mourn for themselves, they come to the Lords Table, but no pardon doth God there apply, and when after they think to apply pardon themselves, it proves as a plaister that will not stick.

Now these being premised, I proceed to Supper mercies of the later sort, which as it were follow upon these. To instance in five,

1. Graces increased.
2. Comforts enlarged.
3. Conquests obtained.
4. Covenant sealed.
5. Life eternall assured.

Now it is none but a true Christian that can gather such a bunch of grapes on this  
B vine,

vine, such a posie of flowers in this garden.

1. Hereby he gains growth of grace, Growing creatures, we know, are most hungry; and a growing Christian is hungry to eat of this Supper, and being hungry, the oftner he eats, the more he grows. At this Table is that food, upon the eating of which, every grace in a Christian grows fat, and flourishing: but as of all graces in this ordinance, faith is most exercised; so of all graces by this ordinance, faith is most increased. A Christians faith gathers strength from all good works, but most from this: here his faith converses with Christ, and Christ increases his faith, here the hand of faith is upon Christ, and the hand of Christ is upon faith for good. Other men when they approach this Table, they have no grace to increase, no faith to strengthen: That faith they have is a dead faith, and dead things are not capable of growth or receiving strength. It is not with dead stones as with living plants, that sun and rain causes to increase, many a mans faith is as *Nabals* heart, dying, nay dead in him as a stone; all the Sacraments in the world, *not* give it life, much lesse strength, *Jan. 2. 17.*

*Fide pingues-  
cis operibus  
lauscu,*

*Lapides non  
crescunt sed  
augescunt,  
Scalig.*

*can-*

2. Hereby

2. Hereby the spirituall comforts of a Christian are inlivened and enlarged. The holy Ghost like *Nathan* does bring the olive branch of peace in his mouth, to a disciple, as he sits at the Table, thereby signifying the waters of Gods wrath are asswaged. Yea God and Christ comes in, and both bids them welcome: Me thinks I see as it were the Lord standing at his Table, and speaking to all others, like that, *Isa. 65. 13, 14.* Behold my servants shall eat, but ye shall be hungry, behold my servants shall drinke, but ye shall be thirsty, behold my servants shall rejoyce, but ye shall be ashamed, behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit. A true Christian is at the Supper of Christ, as *Mary* at the Sepulchre of Christ, with some fear, yet with much joy, *Mat. 28. 8.* with some sorrow, yet with great comfort, he sorrows that his sins were the cause of Christs death, and he rejoyces that Christs death should be the means of his life; Christs crosse the cause of his crown, and Christs blood the way to his blisse. But a stranger doth not intermeddle with this joy, nor sinfull men partake of these comforts, this new wine would

*Non necessarium est homini ut Christus in ipsius passionem deploret  
Sed magis ipsius in Christi.*  
*Jo. Luc.*



*Sicut possi-*  
*bilem im-*  
*bes munda-*  
*as & ferens*  
*officiis ip-*  
*sof lacti-*  
*marum plu-*  
*vis muni-*  
*signatur fore-*  
*mita. Chryl.*  
*Sup. Mat.*  
*Tanquam le-*  
*ones ignem*  
*spirantes ab*  
*illamensu re-*  
*cedimus de-*  
*monibus ter-*  
*rilibus. Chry.*  
*ad popu. Ho.*  
*et.*

break their old bottles, and old bottles spoil this new wine. The servants of Christ have had their black clouds and bitter storms of soul troubles, shadowes of godly sorrow for sin, whereupon at such an Ordinance as this, O what bright beams, and clear calms and sweet comforts come in upon them!

3. Hereby glorious victories are also obtained, sin and Satan subdued. A prevailing lust then vanquished, fiery temptations, and hot burning corruptions then quenched, by one draught of Christs blood drank down at his Table, Hence some Disciples have gone from this Supper triumphing and trampling upon Satan as lions breathing fire (saith *Chrysostome*) terrible to the Devils themselves.

Whereas wicked men they come to this Table, and drink down the Devil, yea go from it as incarnate devils, afterward breathing infernall fire abominable to God, being seven times worse the children of hell then before. Indeed they refuse to combat, how should they conquer?

Though all that fight do not overcome, yet who can ever think to overcome that will never fight? A true Christian as he will not look for conquests without combats,

bars, so neither will he rest in combats without conquests. It is said of *Alexander* he never reckoned how many battels he had fought, but how many victories he had gained. O the desire of a Christian is so to come from an Ordinance, that he may cry, Victory, Victory: and when doth he more obtain his desire then when he hath been in the exercise of this? Gods people when they come out from the Lords Supper, like *Israel* when they came forth of the red Sea, they look and see their enemies lie dead upon the shore, that wherein they were preserved, thereby their foes were destroyed: and Gods children here have their souls revived, and their sins destroyed: this Table is an altar whereupon their lusts are sacrificed.

4. Hereby to their souls the covenant of grace is sealed, and upon their hearts the holy characters thereof are set. Sacrament daies to Saints are sealing daies, O the sacred stamps that God then strikes upon the souls of his servants, or if written before, yet then he wipes off the dust, as it were, that all the letters are more lively, and become more legible. It is as a new draught it is so renewed. *Ier. 31.* 31, 32, 33. God then puts on the Seal a-

*Ilud dictum  
novum quod  
est de novo-  
anagratum.  
Aliquid di-  
citur novum  
vel respectu  
Institutionis  
vel respectu  
restitutionis.)*

gain that all the prints and parts of the impression are left more perspicuous and apparent: So all men are not seal-able, nor capable of soul-impressions. Hard wax will not receive the print of the seal, no more will hard hearts. The wax is first warmed and melted, and then it receives the Seal: so it is the heart softened and melted, that takes the seal of God.

Those that are humble and holy, God seals with this holy spirit of promise, *Eph. 1.13*. Gods Saints do not only receive the broad Seal, but the privy seal, the Seal of the Spirit in the Sacrament, making its Impresse upon the Table of their hearts, ratifying and confirming unto them the promises of the Gospel, one of which is more worth then Heaven and earth, unconverted men they can have no such sealing, they are strangers from the covenant of promise, *Eph. 2.12*, they have no Christ the center in which all the promises meet. *2 Cor. 1.20*. Whereas true believers have them all under seal, *2 Cor. 7.1*. As *Caleb* gave to his daughter the upper and nether springs; so God gives to his children the promises of earth and heaven, *1 Tim. 4.8*. and to put all out of doubt, he sets to his seals, *2 Cor. 3.3*.

5. Hereby

3. Hereby eternall life is assured this is the fruit which hangs upon the top bough which only a true Christian can reach. *Joh. 6. 51.* I am the bread, saies our Saviour, that came from Heaven, If any man eat of this bread, he shall live for ever, and *ver. 54.* who so eateth my flesh and drinketh my blood hath eternall life, Here is a mercy. What thing so excellent as life? and what life so excellent as that which is eternall? life is the most precious treasure and richest Jewell in the world.

*Vita est oporatio creatura cum delectatione.*

A mariner in a storm will hurt all overboard to preserve his life, skin for skin, and all a man hath will he give for life, what made Queen *Esther* to earnest with the King? *chap. 7. 3, 4.* she wrought for life, what made the woman in the Gospel spend all upon Physicians? she strove for life, But alas! this life what is it? It hath bitterness and brittleness in it: one hours life in heaven is more worth then all *Methusalem's* time on earth, a thousand years here are not to be valued with one day, There is life indeed, where is health without sickness, joy without sadness, beauty without blemish, &c.

*Vita non est vivere sed valere.*

Alas! a sinfull man at the Lords Supper, receives no such mercy as assurance

E 4 thereby

thereby of life eternall, because he only partakes thereof of the meat that perisheth and not of that meat which endures unto everlasting life, *Job. 6. 27.* Eternall life it is the life of grace on earth, and the life of glory in heaven, these are one and the same, and only gradually differ, the life of grace is the life of glory begun, and the life of glory is the life of grace perfect, and so only such as have the life of grace entered, can have the life of glory assured, so we see what are the mercies of this Supper, and that only Christs Disciples can receive them.

For a generall proof of this, we know the receptacle of all mercy from God is the heart of man, as that duty is not done which the heart doth not: so neither is that mercy received, which the heart receives not, come now to the hearts of carnall men, and they are not capable for the receiving of mercy.

1. Because they are filled up.

2. Because they are shut up.

Their hearts are already full, *Act. 5. 3.* why hath Satan filled thy heart, saith Peter to *Ananias*, Their hearts are as dens of Devils, and of them it may be affirmed as was prophesied of *Babylon*,  
Isa.

*Inter osterius  
prohibet alio-  
quin.*

Isa. 13. 20. Their houses shall be full of dolefull creatures. Owls shall dwell there and Satyrs dance there, Dragons and wild beasts shall lie down there, &c.

The hearts of men unconverted are full of filthy lust, devils dwell there, sins dance there, they are as pitchers of earth, filld up with the poisonous liquor of hell, or at best their hearts, but as childrens pocketts that are filld with bables, trash, and dirt.

The *Iong Luk. 11. 7.* being full of guests, Christ and his mother could have no room, mens hearts filled with lusts, there is no room for Christ or such mercies. Their hearts also are shut up and as they have not repentance to empty, so neither faith to open their hearts, now un-emptied and un-opened hearts can never receive those fore-mentioned mercies. The hearts indeed of Gods Saints are enlarged to let in those marvellous mercies. Christians hearts are well figured out by golden vials, *Rev. 5. 8.* vessels narrow beneath and wide upwards, their hearts being narrow and contracted towards things below, but open and enlarged upward towards things above, on the contrary carnall hearts be open downward, and shut upward

*Cor clausum  
habens gula  
clavum sibi  
non habuit.  
Aug.*

upward, that when mercies come from God, they cannot receive them.

Take them at the Lords Table, and they receive Judgement, not mercy, a curse, no Chrutt, their bane, nor their blisse.

*Quicquid recipitur veritas ad modum recipi-entis.*

As men are that receive, so is that which is received, He that is good receives good, but all proves bad to a bad man, *1 Tim. 5. 15.*

As that covering and conducting cloud, *Exo. 13.* which was bright and gave light by night to the camp of Israel, they had a great mercy in it, and much benefit by it: But to the Egyptians the same cloud was all black, full of darknesse, and disadvantage to them, *Exo. 14. 10.* So this Ordinance of the Lords Supper, to Gods Israelites, it's a bright and blessed means of much mercy, but to wicked Egyptians it carries death and darknesse with it, Hell and destruction follows it. *1 Cor. 11. 29.*

*Eucharistia sacramentum sicut veri rationalis et intellectualis alimentum dicitur. Chrysostomus. Plac. 13.*

*Corpus im-purum quanto magis nutritur deteriora redditur.*

Take two men, let them sit and eat of the same meat, and drink wine together at the same Table, the one hail and sound, he is nourished and refreshed, his strength augmented, his blood and spirits encreased the other sickly and unsound, he is the worse for his meat, his distempers the stronger, &c. O the soul-refreshing mercies

cies that a sound Christian receives at the table of the Lord, whereas others insincere and unsound, their maladies and miseries are much more by this means augmented.

So we see that except men be the true Disciples of Christ, the duties of this Supper they cannot receive, and so are unmeet to communicate.

we now passe on in the fourth place to apply this.

Hence we first learn how few will be found fit to partake at the Table of the Lord, for to be sure the number of such disciples is small: Christ who knows all his sheep, *Job. 10. 14.* himself saies his flock is but little, *Luk. 12. 32.* fear not little flock, yea little little flock, two diminutives in the Greek, to signify his flock is very little, In the world there is a world of men, but few such men as are faithfull followers of Christ, we may say of such numbered and compared with others, what our Saviour saith of the five loaves and two fishes, in respect of the hungry multitude, *Mat. 15.* what are these among so many? Surely the servants of Christ in respect of the contrary company, but as the army of Israel sometimes in com-

Use.

Το μικρὸν  
παιμνιον.

Magna pla-  
nitudo homi-  
num sed mag-  
na solitudo  
bonorum.

pare



Luk. 13. 29.  
*Pauci sunt  
 qui salvan-  
 tur?*  
*Multa erunt  
 & pauci &  
 pauci & mul-  
 ti multi faci-  
 unt. Ange-  
 lus.*  
*Sed pauci  
 comparantur  
 paucis &  
 paucis &  
 paucis.*  
*Aug. Scm.*  
*2a de Verbo.*  
*dom.*

pare with that of *Aram* like two little flocks of kids, whilst the Aramites filled the countrey, 1 *Kin.* 20, 27. Our Saviour well states this to our hand, *Mat.* 7. 13, 14. *Wide is the gate, and broad is the way, that leads to destruction, and many there be that go in thereat. Strait is the gate, and narrow is the way, that leads to life, and few there be that finde it.* If but few shall be saved by Christ, then but few are the disciples of Christ.

And as but few finde that gate of life: so but few feed upon this bread of life.

Yet to evidence this more clearly.

That the number is small whom the Lord will accept at this Supper, there are two sorts to be considered.

1. Those who ought of themselves to keep out.

2. Those who ought by others to be kept out.

Those who of themselves ought not to come in, but to keep off from the Supper of the Lord, though no externall power prohibits, are of two sorts.

1. Those who are depriv'd of such saving graces as are necessary for it.

2. Those who do abound with such secret vices as are contrary to it.

Those

Those ought to forbear this banquet of the Lord who are destitute of necessary graces.

To instance in 4. sorts of these.

1. *Impenitent persons* who have not the grace of repentance, they who have no sower herbs are not to eat this Pass-over.

Those to whom unfained repentance hath made sin bitter, to such Christ is sweet in his Supper.

Those that would by faith eat the bread of life, must first by repentance change their course of life, or else they eat eternall death because they repent not, let the best relapse and fall back into any act of sin, they must renew their repentance, or not approach this Ordinance, sure then such as continue in a state of sin, and never repented, ought to abide at a distance, and not presume the Table of the Lord. *Cyprian* reports that in his time a christian relapsing, and having committed Idolatry, yet before he was restored by repentance, coming to receive the communion among the faithfull, took the bread, but putting it up to his mouth to eat it, it was turned to ashes in his hand. O how shall any dare to draw near the Table of the Lord, who  
without

without repentance perseveres in the practice of sin, and service of Satan, Christ at his Table will only enter that heart, out of which repentance hath first cast forth the Devil, Christ will only be food to that soul, who by repentance hath forsaken Satan and sin: as for others they shall only feed upon ashes and husks, *Luk. 15. 16.* that which is neither solid nor savoury: they shall only take in the Devil, not Christ: and so become seven fold worse the children of Hell then before, *Mat. 12. 45.*

2. Unbelieving persons that want the grace of faith, The Lords Supper received without faith it is received without fruit.

A faithlesse receiver is a fruitlesse receiver, *Nazareth* was Christs own country, yet he could do no great works therein, because of their unbelief, so this Supper is Christs own Ordinance, yet to many he can do nothing thereby, because of their Infidelity, whilst we are without faith our receiving is neither profitable to our selves, nor from us acceptable to God; wherefore want of faith is a sufficient bar from this businesse.

It is said of the Jews they could not enter

enter into Canaan, because of their unbelief, *Hab. 3. 19.* so for many of us our very unbelief hinders our entrance to this communion, when *Josephs* brethren came for corn to *Egypt*, their father *Jacob* commands them to take money in their sacks: when we are to goe to the Lords Table, for food God our father calls us to carry faith in our hearts: let us consider what sad entertainment the man met with at the wedding dinner, who was found there without this wedding garment: Faith is that grace which is of absolute use, for there is not any thing else in this case that we can make to our selves to supply the room of Faith. In ancient times there were some who when they were to partake at this Table, in stead of receiving with their hand, they had Instruments made of gold, or some such matter, wherewith they more immediatly received the holy communion, which was after condemned by a counsell, and concluded that such persons with such Instruments should be in no wise admitted. Indeed when we come to the Table of the Lord, if there were any thing that might serve instead of Faith, any Instrument equivalent to Faith, wherewith we might receive this holy

*Councils  
confessing,  
6. cap. 1. c.*

holy Supper, then the want of faith would not unfit for this service, as no doubt it doth.

3. Uncharitable persons that want the grace of love, The Lords Supper received without love, it is received without life. Love puts life into the Ordinance, and makes the meat therein eat sweeter and better, *Pro. 15. 17. Better is a dinner of green herbs where love is, then a stalled ox and hatred therewith.* If so in a common meal, much more in this. It is a good temper to come to the Lords Table in bitternesse of sorrow for sin, but ill to come in bitternesse of spirit, in regard of hatred and malice against any man, though our very enemy. Christ when he was suffering on the crosse, stretcht out his hands to both malefactours, to him that died his adversary, as well as to him that craved his favour in death: so such as come to partake of Christ crucified in his Supper, ought to put forth a hand of charitable affection to foes as well as friends, *Luk. 6. 35.* such as would have the Lord to feed them with his flesh being hungry, and to give them his blood to drink being soul-thirst, must be willing if their enemy hunger to feed him, and if he thirst to give him drink, *Rom. 12. 20.*

*Beatus qui a-*  
*mitit se, & a-*  
*micos in se, &*  
*inimicos prop-*  
*ter se, Aug.*

this

this is a lesson that only a true Christian can learn, all can love friends, but these alone love enemies.

If such a generall love be requisite, in those that come to the Supper of Christ towards enemies, O then what love is required to the servants of Christ? the poor as well as the rich. Shall the Lords love be so great as to feast us at his Table with his own body and blood, and shall our love be so little as from our Table to deny bread to our hungry brethren?

Remember *Dives* who having no love to poor *Lazarus* when he desired but crumbs from his board to refresh him, was after in torment, and could not attain a drop of water to cool his tongue, *Luk. 16. 21. 24.* Those that want love to refresh the bowels of Gods poor Saints, shall not have leave to refresh themselves with the blood of Gods dear son.

*Desiderasti  
gustam qui  
non dedis  
micam. Aug.  
Hom. 7.*

4. Impatient persons or such as are without the grace of patience. Each man which herein communicates must not only have love that is opposed to hatred, but patience that is opposed to wrath.

In anger a man goes out of himself, By patience a man possesses himself.

Now he that doth not by love possess his neighbour

*Ita est extra  
se ira.*

F

neighbour

neighbour and by patience possesse himself; he cannot by faith possesse Christ in his Supper.

Patience against provocations and patience under tribulations both are required in this case. An impatient man that is presently provoked, and not easily appeased, or soon reconciled, is no way fit for this service, *Mat. 5. 22, 23, 24.* He that brings his gift to the Altar, must not come in anger against his brother, but first be reconciled and then come, which he will doe without patience.

Patience also we urge in point of affliction, whether from God or men, in the cause of Christ: such are not in this Supper to partake of Christs suffering, who have no patience at all to suffer for Christ.

Two things argue a mans ill estate in respect of the crosse, either

To be exempt from it, or

To be impatient under it.

I have not a stronger Argument against the Kingdome of the Pope (saith *Luther*) then in that it raigns without the crosse: and as to raig without the crosse, so to rage under the crosse, argues ill also, its wicked men who in trouble are like

the

Ego non habeo aliud contra papam robustum argumentum quod sine cruce regnat, Iu.

Sea in a tempest, casting out wine and  
dine, as crabs in the presse, sending out  
hocking beat four verges, and shall drink in  
therefore none of this sweet wine. Let  
not him go to supper with Christ, who  
will not go to suffer for Christ, being tol-  
led thenceunto: He that will not by pati-  
ence bear a burden for Christ, cannot by  
faith drink the blood of Christ.

Thus through the want of these graces  
many men remain incapable of this Com-  
munion; what shall we say then to those  
persons, in the Second place, who in re-  
spect of prevailing vices are made much  
more unmeet? Sure look of themselves  
ought to abstain from the Table of the  
Lord in generall, here we discern such whose  
sins be whose secret and unseen in their  
soules even to themselves: The very remains  
of which in a true Christiany cause him  
to complain and cry, O Lord, my heart is  
a hell: wicked mens hearts like *Plavalls*  
Courts, are filled with such frogs, *Eccl. 9.*  
The schools well observe that outward  
sins are of greater crime and blame among  
men, but inward heere sins are of greater  
guilt and blot before the Lord as in the  
Devils: no wonder they waylay this  
work, and unfit souls for this service.



*Apud Persas  
persona regis  
sub speciebus  
estatis orn-  
atur, Inst.  
liber.*

principally and predominant sins who are in the heart as Kings in their throne though not open to ordinary view. Its reported to be a part of the pride of the Persian Kings, seldome to be seen in publike: and secret sins they reign in the souls of men most powerfully, when least apparently, and altogether block up the way of such souls from their access to this Supper.

To instance particularly in 4. sorts of such sinners who are thus made unmeet. *Un-  
clean in heart*, those who though they abstain from outward actuall uncleannesse, yet their hearts are as defiled bedrums which abominable brats night and day are begotten by the Devil the Father of filthy lusts, *Jak. 8. 44.* Their hearts are as a Bakers oven, *Hos. 7. 6.* which when it is stopp'd up, that the heat breaks not out, it burns hottest, and bakes hardest within, so the hearts of such men when they are restrained from outward acts, have the most violent heats within. Their hearts are as the chimney-bricks whereupon lie burning coals, and a constant fire is kept. The case of such men calls rather for water then wine, and bids them rather to a fast then

then a feast, and rather to sorrowing, then supping with Christ, which indeed a good man does, the least sparklings and kindlings costs groans and griefs of heart. Hieron picturesly complains that in his withered carcase such filthy and filthy desires did boil and burn.

But O those who when their lusts inwardly begin to flame, they use Bellows not Buckets: Unclean lusts and lusts of uncleanness they both breed them and feed them, *Rom. 13. 14.*

If mens bodies were so putrified that they bred vermin continually (as is reported of *Maximus*) which should run about, and creep upon them would they come and sit at a great mans Table? many mens souls are so vile that they breed noisome lusts which sometimes creep out at their mouths, in sordid and unseemly words, O let not such come and sit at the Lords Table.

2. Covetous in heart. These the world so blindes their eyes that they cannot discern the Lords body. The world so takes up their desires that they cannot hunger and thirst after Christ, covetousnesse causeth such a distemper in their spirits, as that disease that makes some for-

*Euseb. de vi-  
sa Constant.  
lib. 1. cap. 30.*

*Acutus a  
non videndo.*

Robertus  
Gallus vir  
pius & iust.  
in vizio.  
Cenar. 73.

take good and wholesome food to eat. Oatmeal, ashes, dust and trash of the earth, one compares the School-Doctors to a man that refuseth good bread and wine, and gnaws hungrily on a flint-stone. Ignorating their folly in declining wholesome food in the Scripture, the edge of their desires being sharpened, all about subtil questions, that no way nourished their souls.

Thus much in the case of covetous men, they gnaw hungrily upon the dead stones of the earth, having no appetite to the living bread of Heaven. They pant after the dust of the earth, Am. 3. 7. but see no beauty in Christ, why they should desire him, 1 Cor. 3. 3. The richest dish the Lord dished out in word or Sacrament, they loath and leave, whereas the rankiest poison which the Devil can prepare, let it be brought to them in the sweet broth of some worldly profit, and they greedily devour it, and with the Lord welcome the trashy Table.

3. Proud in heart, these though they commend the Table of the Lord, yet the Lord will not come near to them at his Table, Psal. 138. 6. Though the Lord be high, yet hath he respect to the lowly, but

but the proud he beholdeth afar off, say,  
such shall not have a look of love from his  
eye, much lesse a gift of love from his  
hand, *1st. 66. 3.*

The Lord cannot look above himself,  
because he hath no superiour, nor about  
himself because he hath no equall, but he  
looks at such as are below him, *Luk. 14. 8.*  
proud men whose hearts are lifted up high  
the Lord beholds not them, neither can  
they behold the Lord. The distance is  
great, his eye perceives not them, and their  
hand receives not him.

Their pride swells them: they feel no  
spirituall wants, a poor humble Christian  
comes needy and empty indeed to the  
Lord, who is full and free, and finds re-  
freshment. The more haughtier the lesse  
hungry. An humble soul when it sageth  
it self most unmeet for this matter, is then  
most meet, whereas proud spirits (as Lu-  
ther observes) are ever unfit for this Sa-  
crament, and never more unfit then when  
they think themselves most fit and best  
prepared.

4. Hypocriticall in heart, there are as  
shadows flying having no solid substance,  
an hypocrite is a sign without the thing  
signified, a Sacrament he is unfit for, be-

*Superbia non  
magnitudo,  
sed tumor est,  
Aug.*

*Optima dis-  
positio ad Sa-  
cramentum  
Eucharistia  
non nisi ea  
quae possunt ei  
dispositas  
& tunc possi-  
me ei disposi-  
tus quando  
apertissimi, Lu.*

cause unlike to : for there we have not only the visible sign, but the spirituall grace which the sign represents, God doth not bring his people to a painted banquet, as *Zennir* who fed his birds with painted *Betices*.

*Caligula* the Emperour set golden loaves, and all other services of whole gold upon a Table before his guests, and bad them eat, these were fine to look upon, but not food to live upon. The Lord at his Table provides not only for our sight, but for our souls, not only a shew of gold, but gold to eat and drink indeed. An hypocrite as the greek word imports, makes an outward golden appearance, but inwardly is base refuse, and rotten staffe, and God will one day fill them with the fruit of their own false waies, *Pro. 14. 14.*

Thus we have some of those sorts who by reason of secret sins are not meet for the Table of the Lord, I do not mean where such sins are only remaining, and abiding as a burden, for so in the best : but where they are reigning, and abounding without controul or contrition.

This is sure, all sin pollutes and prejudices those in whom-soever it is, but yet where

*Trin. 1516*  
*dom. ab*  
*vno, super*  
*et 201615*  
*curia.*

Note.

where there is the greatest measure of it, there is the greatest mischief by it, and in those sin hath the most defiling stain, in whom it hath the most prevailing raig, and the more any are defiled with sin, the more they are unfitted by sin, for this holy service, The fouler the chest is, the more unfit it is to have a fair and precious garment put therein, and the filthier any soul is, the unfitter it is to receive in this holy Sacrament.

*Et si in arca  
sordibus ple-  
na, non mitti-  
tur vestis  
pretiosa, quæ  
fronte in ani-  
ma quæ pec-  
catorum sor-  
dibus inquie-  
tatur Christi  
Eucharistia  
suscipitur?  
Chryl.*

I now passe from those who ought of themselves to forbear the Lords Supper, to those who ought by others to be forbidden the Supper of the Lord, and they are of two sorts.

1. Ignorant persons.
2. Scandalous persons.

God and man declares against both these, as those who ought to be kept off from the Table of the Lord, their sinfull case being more discoverable and visible.

There are two waies whereby men may be seen and known, in respect of their dispositions, constitutions and estates.

1. By their faces or countenance.
2. By their speeches or language.

Some are able to know much of the na-

tures

nures and manners of men by *Physiognomy* or by their externall visage, so likewise by the language much may be learned.

The language whereby men discover themselves to others view, it is twofold.

1. The language of their lips.

2. The language of their lives.

Let the lips of men speak, and thereby much may be seen, to what country they pertain, Heaven, Earth or Hell, *Mat. 14. 20.* Thou art a Galilean, thy speech bewrays thee.

Speech it is the *Speculum* or glass wherein mans minde is seen, and heart made known.

Let the lives of men speak, and thereby more may be seen, In Gods account men speak, not only by their vocall expressions but by their vitall actions. Hence a continued good life is a continued prayer to God, and a continued evil life is a continued blasphemy against God: so to us the voice and speech of mens deeds, as well as their words give out a visible discovery of their inward estates: so that by this twofold language those two sorts of persons to be prohibited the Table of the Lord are discerned.

Ignorant

*Lips are as windows to the heart.*

*Luk. 4. 41.*

*His finger was not from the same place.*

Ignorant persons by the language of their lips, though some of their lives be fair.

Scandalous persons by the language of their lips and lives. Accordingly there are safe grounds to proceed in the restraint of both sorts from the Supper of the Lord.

First, To begin with ignorant persons, touching whom two things shall be enquired.

1. Who be so ignorant as they ought to be restrained?

2. Why they ought to be restrained who be so ignorant?

Who Ignorant persons be that are thus to be debarred from the Table of the Lord.

The Schools well distinguish between persons *nescient*, and persons ignorant: Persons *nescient* are such as know not many things which either they are not bound to know, or else have not the means of knowledge. Ignorant persons are such as know not what they ought to know, and which they have the means for to know.

Persons may be two waies ignorant, according to a twofold ignorance.

An Ignorance of pure negation.

*Ne scilicet simplex etiam scilicet ignorantia est nescientia, quia scire debet. Aquin.*



# *The Evangelicall Communicant.*

An Ignorance of prave disposition,  
Ignorant in respect of a privative absence of knowledge.

Ignorant in respect of a positive want to knowledge, Such are Ignorant persons with us, they have means to know but they have no minde to know, *Iob. 21. 14.* not only willingly without knowledge, *2 Pet. 3. 5.* but wilfully they reject knowledge, *Hos. 4. 6.* They shut up themselves in ignorance, and care not to have the key of knowledge put in their doors. Scripture-knowledge they are not only destitute of, but opposite to, and yet think themselves knowing enough: They are ignorant of their ignorance, they know not that they do not know, whereas Gods Saints the more they know, the more they complain they know not, *1 Cor. 8. 3.*

*Allud est  
non scire ali-  
ud nolle scire.*

*Gratia est  
Deo quod si-  
gnificat non  
scire aliud  
nolle scire.*

But further to declare what Ignorance it is whereupon we exclude from this Supper.

Let us consider what knowledge it is that renders meet for this Supper. Amongst the graces that must concur to make a meet communicant, knowledge is not the least nor last.

As there be divers graces that must meet to make a spirituall building for  
Christ

Christ, so to make a spirituall partaker of Christ, for Christ will not be taken in from this Supper, but where there is a house well built, and ready raised for him, To which end Faith laies the foundation, Hope helps up the walls, knowledge sets open the windows, and love covers the roof, and this makes a room ready for Christ, Christ will not from his Table be taken into that house, where Ignorance shuts up the windows, that the light of knowledge cannot enter.

There is a twofold knowledge for which we call in this case to make communicants meet for this Supper.

1. A reflect knowledge which looks inward upon our selves, and

2. A direct knowledge which looks outward upon the Sacrament.

Knowledge of our selves, our spirituall sores, maladies, and miseries through sin, so that we see a need of some healing salves and medicines for our souls.

Knowledge of the sacrament as an excellent salve and medicine for our cure in this case, knowing the authour of it, the ends of it.

The person by whom it was instituted.

The parts of which it is constituted.

Ignorant

These words  
consider ig-  
norant men  
sh.

Ignorant then are they who have not this twofold knowledge, but hate it rather, *Prov. 1. 21.* They are Ignorant of themselves, their foes, their sins; There are men who know many things, yet know nothing of themselves, many are gone upon whose grave-stones it might have been written. They lived too well known to others, and died unknown to themselves, and yet too many such remain whose own hearts and souls are to themselves, a *Terra Incognita*, or the unknown part of the earth.

Ignorant also they are of the Sacrament, they know not what it is, what it is, why it is, how can it do them any good?

A pill or physical potion may do a patient good, though he knows not the Apothecary that made it, or the ingredients wherewith it is compounded, but not so in this case of the Sacrament. Ignorance of it, and no advantage by it. What then when persons are ignorant of main principles? *Mat. 5. 13.* Blinde flunkers that can no more take hold of the chief pillars of religion: then blinde *Sampson* of the pillars of the House without his aid leads him, *Judg. 16. 26.* and shall they take a Sacrament?

Nay

1. Nay when persons by examining of them, and speaking with them, shall be found thus foolish then.

2. They are to be restrained the Table of the Lord, being through their ignorance so mightily unmeet to meddle in those holy mysteries, as will appear by six demonstrations following.

1. Those that cannot perceive, ought not to receive, they that have not an eye to discern the Lords body, have sure no hand to take, or mouth to eat the body of the Lord, but do undoubtedly eat on this very ground their own damnation, 1 Cor. x. 29. men it may be wise worldward, Luk. 16. 8. but Godward they are very fools, Psa. 14. 1. Nabash the Ammonite would covenant with those of Iabesh Gilead, so he might thrust out their right eyes, 1 Sam. 11. 2. Sin and Satan leaves the left eye in men of humane and worldly knowledge, open and quick sighted, but the right eye in men, of spiritual and divine knowledge, is put quite out, and so are unmeet to sit at the Table of the Lord, being abominable for their blindness sake, Mat. 18. 1. 8.

2. Those in whom the Devill dwells are not fit to take in Christ, Satans Synagogue,

gogue, and the Lords Table never well stand together, Satan sometimes transforms himself into an Angel of light, but he ever loves to dwell in a dark house, and to lie in the thick mud of ignorance.

*Satanus  
quasi San-  
ctus.*

There is a word in Greek by the which the Devil is oft called, that signifies himself hath much knowledge, but yet he hates and hinders knowledge in men, he knows he hath none more fast then those that lie in the dark dungeon of ignorance, bound in the chains of this darknesse, There is not on earth a greater vexation to Satan, then to see men seeking for saving knowledge, for let this once be, and he knows he shall not have after an hours quiet abode, but soon he to seek for his lodging.

*Origen in  
Matth.  
Horn. 27.*

In the mean while there he couches, and therefore thither Christ will not come.

3. Those whose understandings are dark, their affections are dead: the Lord Christ they have no love to, nor desire of, &c.

*I/a. 52.2.* There is no communion for them, but a condemnation to them, because they affect darknesse rather then light, *Job. 3. 19.* An ignorant man is worse then

then *Nebuchadnezzar's* Image, *Dan. 2.* for he hath not so much as a head of gold, though he have feet of clay, he hath not the bright gold of Gospel-knowledge, but he hath cold clarey affections, neither can he have any true heat in his affections, being without true light in his understanding, no spirituall heat, no spirituall hunger. It is by the use and force of naturall heat, that the nutritive faculty of the soul, turns the food that is taken unto the nourishment of the body. Ignorant persons are not fit to take food at the Table of the Lord, because they have no holy heat, to turn such food to soul-refreshment.

*Claritas in intellectu parit ardorem in affectione.*

4. Those whose souls are blinde, themselves are bad, as the minde is, so is the man. It is the efficacy of divine knowledge, when it comes into the minde, to make the man good: If the minde be without saving knowledge, the man is without saving goodnesse. Hence *Prov. 19. 2.* The soul that is without knowledge, it is not good. For any to say, though I am ignorant, yet my heart is good: It is as one should say though I am blinde, yet my eyes are good: No, heart and all is naught where the minde is ignorant. In

the law, when the plague of leprosie was in a mans head, the Priest was to pronounce him unclean, and to be turned out of the camp. This is the case of the ignorant man, the leprosie is in his head, the man is unclean, and is not for this society of Saints. If the head of the fish stinks, the whole body we say is unfavoury, it shall never come for a dish to the table. It is onely the soul that is seasoned with knowledge, which the Lord accepts at his Supper.

5. Those who know not, they are not known. I see the Lord as it were standing at his Table, with his hand stretcht out, and voice lifted up, crying upon the approaches of ignorant persons, *Depart from me I know you not*: So saith *Nahal* when *David* sent for provision, *1 Sam. 25.11. Shall I take my bread, my water, and my flesh that I have prepared for my servants, and give them to men whom I know not whence they are?* so saith the Lord, *Shall I take my bread and my wine, my body, and my blood, prepared for my Saints, and give them to I know not whom?*

6. Those that *Christ* will come against in judgement, are not to come to *Christ* in

*Qui ea qua  
sunt domini  
nesciunt a  
domino ne-  
sciuntur.*  
Greg. in pa-  
storalis lib. 1.  
cap. 1.

in this Sacrament. How dare any ignorant man look that terrible text in the face, *2 Thes. 1. 8* *The Lord Jesus shall come from heaven in flaming fire to render vengeance against them that know not God, &c.* In fire, in flaming fire, by the light of which they shall be forced to see that whereof they ever before were ignorant; and as it declares how, so why, Christ shall come, to render vengeance against men not knowing God.

And can we think those to take vertue from Christ in the day of a Sacrament, on whom Christ will take vengeance in the day of judgement? To conclude, Ignorant persons, such is the sadnesse of their sinne, that they are more fit to have a sacrifice offered for them of Saints prayers and tears, then to have a Sacrament offered to them of Christs body and blood. Miserable men, they will know little, that they may sin much. Sure their ignorance may well cause grief and shame to others, their parents, their pastors, but much more then so to themselves. Thus much for the first sort, to wit, ignorant persons. To proceed now to the second sort, to wit, scandalous persons, both being to be put by the Table of the Lord. Touching these two things.



1. How they may here be described.

2. Why they must hence be restrained.

For the describing and discovering scandalous persons, I shall declare two things.

1. Their property.

2. Their diversity.

*Scandalum est impedimentum in viam, ut qui vel collabatur, vel ab infirmis cur su impeditur.*

*σκανδαλον  
ἐστι τὸ  
ἐγκλινον.  
ἐν ᾧ ὁ ἄλλος  
ἐκτρέπεται  
καὶ ὁ ἁγίος  
ἐκτρέπεται.*

*Scandalum est  
offensio &  
frustratio  
boni operis  
distinguitur  
quod a  
causa facili  
videtur sed  
varie & parum  
solide. Ellius.  
in Ro.*

The property of scandalous persons is to lay stumbling stones, and blocks in the way to hinder others as they go, to set snares and traps to intangle men, and so to interrupt their course, as the usuall Greek word for scandal imports, *Rom. 14. 13.* Let no man put a stumbling block, or an occasion to fall in his brothers way, that is, let no man scandalize or offend his brother: two Greek words the Apostle uses, that signify offence and scandal, they may therefore serve one to explain another. The offence is a scandal, and the scandal an offence. I shall here a little more largely inquire what a scandal in Scripture is, that so from the abstract to the concrete, a scandalous person may be the more clear.

A scandal is an offence given in some evil thing, either said or done, through which another receives some real wrong.

1. It is an offence given, not taken only, 1 Cor. 13. If any take offence when none is given, it is their sin. The disciples took offence at Christs words, Job. 6. 61. He gave none.

*Scandalum possum non est sine peccato scandalizati, Ag.*

2. The offence must be in some evil thing, an offence cannot properly be given in a good thing. Men indeed of bad mindes will take offence at good things, as how often were the Pharisees offended at the sayings of Christ, Mat. 15. 12. There was no matter for offence.

*Scandalum est non bonum, sed malum rei exemplum, edificans ad delictum. Bonum rei non minus scandalizans nisi malum men-*

3. It must be evil in word or deed, for thoughts, they only offend God. Let mens imaginations be never so mischievous, yet they are not scandalous till they be in some measure manifest, nor mens secret sins, but when evil comes out to the light, and walks abroad bare faced.

*tem. Tertul. Scandalum est delictum aut factum minus recte occasione prebent rati- na. Aquin.*

4. There is a reall wrong to some. He sins twice that sins before another, for some harm reaches to him that stands by, some offence fastens, when others before whom the evil is, are either infected by it, or afflicted for it. When God is dishonoured, his name blasphemed, his Gospel blemished, his people troubled, the good hindered, the bad hardened, this is scandall, and they that do so are scandalous.

*Peccare non tantum in se perditionis habet quantum quod reliquit ad peccandum inducitur.*

*Chryf.*

*Præcepta du-  
cent exempla  
tradunt.*

2. Scandalous persons being divers, are divided into severall sorts.

1. Such as are scandalous in doctrine.

2. Such as are scandalous in practice.

*Errare possit,  
Hereticus  
non est. Aug.*

1. Such as are scandalous in respect of hereticall opinions, which they broach and teach, *1 Tim. 4. 1, 2, 3. 2 Pet. 2. 1.* when

1. Their errors are foul.

2. Their choice is free.

3. Their hold is fast.

*Manus Græ-  
cæ dicitur ab  
eligendo.*

Those that embrace, and with pertinacy maintain their damnable doctrines, are scandalous, *2 Tim. 2. 17, 18.* These because they corrupt the truth of Christ, are not to approach the table of Christ.

*Schismaticus  
disruptus  
charitatis  
vincula, he-  
reticus cor-  
ruptus veri-  
tatis dog-  
mata.*

2. Such as are scandalous persons in respect of practice, and these are of two sorts.

1. Those that are scandalous in respect of some more particular case or fact.

2. Those that are scandalous in respect of a more generall course or state.

Of the first sort, Suppose some forward in paths of piety, yet relapsing and falling into some heinous sinne, whereby they give great, and sad offence, and wherein also perhaps for a while they lye without giving any visible testimony of true

true repentance, as *David*.

Of the second sort, where indeed the denomination of scandalous, falls most fitly, and fully, it being not from some particular ill action, but from a sinfull conversation, they are so called, and of these there are two sorts.

1. Such as pretend to Religion, yet give great and just offence in their lives by their lame and loose, their uneven and unanswerable walking. *Augustine* confesses many such in his time, who professing Christian Religion, yet by their licentious and luxurious lives, gave great scandal, and with them the *Manichees* were wont to reproach the whole Church of Christ, though the Church her self (as he saith) did condemn such, and those that were not reclaimed, were disclaimed: Such sure in that they disgrace the people of God, and blemish the Gospel of Christ, they ought to be debarred the Table of Christ.

2. Such as professe nothing so much as prophanesse, their whole course is a continued race of wretched and riotous living, and now against such scandalous ones I chiefly engage.

1. Because they are the worse sort.

*Novi multos professores nominis Christiani nec professionis sue vim asserentes, nec exhibentes, vel tamen admonere ut Ecclesia maledicere destinavit vituperando mores hominum quos & ipsa condemnat, & quos quoties ait ut malos filios corrigere studeat.*  
*Aug. de moribus Eccles. cap. 34.*

2. Because they are the greater part.

These are to be kept off from the Supper of the Lord, and that upon a two fold cause.

1. Because of what they already be.

2. Because of what they will otherwise doe.

Let us consider what in Scripture such are reputed to be. Ungodly men they be as chaffe which the fanne flings out of the floor, *Matth. 3. 12.* They be as dirt and dust, which the besom sweeps out of the house, *Luk. 15. 8.* They be as leaven, which if let alone sows the whole lump, and therefore must be purged out, *1 Cor. 5. 6, 7.* They be as thorns and briars, which though a man suffer to be about his field, yet not to stand in the midst of his corn, but stubs them, and burns them up, *Heb. 6. 8.* They be as heathens and publicans, *Matth. 18. 17.* they will not hear such as admonish them, yea *Abab*-like they commonly hate such *Micaiabs* as tell them the truth. They be as open sepulchres, *Rom. 3. 13.* out of which proceeds nothing but noisome favours. They be as venomous vipers, *Matth. 3. 7.* ready to ruine those that bear them. They be as ravenous wolves which every carefull shepherd

Shepherd keeps out of his fold, *Joh. 10.*  
 12. They be as doggs and swine, *Matth.*  
 7.6. not only legall curses and coralsives,  
 but Evangelicall cordials and counsells  
 they tread under feet, and tear those that  
 teach them. They shoot out their arrows,  
 even bitter words, *Psal. 64. 3.* against those  
 that apply Gods Word for their profit.

*Amara est  
 veritas &  
 qui eam  
 predicat a-  
 maritudine  
 satiabitur.  
 Hier.*

What is it to preach, saith *Luther*, but  
 for a faithfull Minister to draw the fury of  
 such people upon himself? See an instance  
 in *Steven*, *Act. 7. 54.* Another in *Paul*,  
*Act. 21. 30.* Severall such yet remain, who  
 hate those who carry the tidings of Christ,  
 and shall they come to the Table of  
 Christ? shall such take in their hands  
 the holy signes of Christ, who tread  
 under their feet the holy sayings of  
 Christ? nay, not only the Ministers of  
 Christ, but the members of Christ, they  
 are apt to oppose; they be worse then  
 the dogs of *Egypt*, who when the Isra-  
 elites went in great multitudes by night  
 along the countrey towards *Canaan*, not  
 one of them stirred his tongue, *Exod. 17.*  
 7. whereas these, they both bark and bite  
 at such as hasten in heavens-way: And shall  
 they appear at this service of Christ, who  
 so abhorre the servants of Christ? *2 Per.*

*Quid est  
 predicare nisi  
 furor po-  
 puli in se de-  
 rivatis*

*Quid demon-  
 strat est do-  
 minicus  
 Dominus com-  
 municare &  
 Dominus con-  
 culcare? Aug.*

2. 20, 21, 22. They are as swine, that love to tumble in the mire, yea which is worse, as dogs that love to lick up their vomit. That very vomit which they were sick and pained with, and was their case to be delivered of, yet they return to: such who sometimes have been conscience-sick, with some horrid sin, have received some ease by confession of it, yet fall afresh to it, sure the rails of good discipline are meet to keep off all such Scripture-dogs from the Table of the Lord. It is not fit to take the childrens bread, and cast it to dogs, *Mat. 15. 26.* They may have of common bread, but not of childrens bread, God may give them many crumbs of the bread of the earth, while yet he will not give them one crum of this bread of Heaven.

Totum Turcicum  
cuius impiorum  
quantum est  
mala est quia  
paterfamilias  
canibus  
profficit.

The whole Turkish empire, saith *Luther* is but an earthly crum which God the master of the house casts to dogs.

Wicked men, let them possess their own treasures and freely feast at their own Tables, yet they must be forbidden the Table of the Lord.

But why is it yet further that such must not partake at the Lords Table? Because if they should, these 5. things they would do.

1. They would provoke God.

2. They

2. They would crucifie Christ.
3. They would grieve the Saints.
4. They would divide the Sacrament.
5. They would destroy themselves.

If men shall with their sins as with so many plague-sores running upon them be allowed the Table of the Lord, then,

1. They will certainly provoke God to wrath, this the Apostle *Paul* plainly proves and presses, *1 Cor. 10. 31, 32.* There being some who being not broken off from their idolatrous doings, kept to their old idol feasts, yet would also come to the Lords Table, O saies he, Do you provoke the Lord to wrath? are you stronger then he? from whence *Zanchy* upon the very businesse in hand, urgeth an argument home, and observes these two things in that text.

*Zanchius Ep.  
lib. 2. ad pr.  
Pro. de Exco.*

1. That it is ill provoking God to wrath because he is stronger then we.

2. That though God be stronger then we, yet there are those who provoke him to wrath by pressing to his Table while yet they impenitently persist in the open practice of sin, *1 Cor. 10. 3, 4, 5.* we read of the ancient Jews who ate of the manna from Heaven, and drunk of water from the rock, both representing Christ. But  
With



with many of them God was not well-pleased, That is God was dreadfully displeased, who were they? They were Idolaters, fornicatours, murmurers against God, tempters of Christ, *ver. 7, 8, 9, 10.* and how did Gods displeasure appear? they were destroyed of serpents, overthrown in the wilderness, in one day there fell of them three and twenty thousand.

And what is that to us? these things were our examples, *ver. 6.* we should avoid such God-displeasing-sins, nor come to eat and drink at his Table, continuing such offenders, lest the Lord in wrath consume us. *Neb. 13, 18, 19.* He forbade the buyers and sellers entering into the City upon the Sabbath day, because by so prophaning the Sabbath, Gods wrath was brought in upon them, so should prophane persons be restrained from the Sacrament, because by polluting the same, Gods wrath is kindled against them.

2. They will crucifie Christ, and become guilty of his body and blood, *1 Cor. 11. 27.* The Apostle, *Heb. 6. 6.* speaks of some that crucifie to themselves the son of God afresh, and put him to an open shame. So do scandalous livers when they

they approach his Table.

The Devill hereby gets more full possession of them, and so turns more derision upon Christ, Satan casts scorn upon Christs death, when the memoriall of it is made as but a mockery by them. Christ was crucified that sin might be crucified with him, *Rom. 6, 6*. They let their sins live to crucifie Christ again, as if all that past, were but a sport. In a certain place there was acted a Tragedy of the death and passion of Christ, in shew, but indeed of themselves: for he that played Christs part, hanging upon the crosse, was wounded to death by him, that should have thrust his sword into a bladder of blood, tied at his side, who with his fall slew another, that played one of the womens part that lamented under the crosse, his brother that was first slain, seeing this, slew the murderer, and was himself by order of justice therefore hanged: here were four real deaths to them that made a play of the death of Christ.

*Philip. Moulant, in collocation in Mant.*

Wicked men when they come to this representation of Christs death, they do but dally with the death of Christ, despise it, disgrace it, and as much as in them lie put Christ to death again, sure such must be hindered.

3. If

3. If not, they will grieve the souls of Gods Saints in this service, wherein God would have them rejoyce. *David* when his men went forth to battel, *2 Sam. 18.* charged all the officers in the Army, concerning his son *Abšalem*, that he might take no harm, yet when *Joab* saw him hanging in an Oak, he struck him through with three darts that he died.

When there is going forth to the Sacrament, God chargeth the Church-Officers to see his sons be not laded, yet when they admit known wicked men among them, their very presence is apt to pierce thorow Gods children as with darts of grief, so that their hearts are ready to die in the duty.

How ill was it in them who when Christ was dying upon the crosse, and drinking his fathers cup, they to increase his sorrow gave him gall and vinegar to take, *Mat. 27.34.*

So also ill is it in such who when Gods servants are drinking this cup, and taking Christ as crucified upon the crosse, wicked men being mingled amongst them, marre much of their joy, and give them as it were gall and vinegar to drink.

4. If they come they will divide the Sacra-

Sacrament, and sever what God hath joined together. An excellent union there is betwixt the signs and things signified. In the Sacrament scandalous men will we may be sure, under those which God would have go together: As *Potiphar's* wife, she gets hold of *Joseph's* garment, and keeps that, but *Joseph* himself escapes from her, so such men at this Table they get the outward signs which are as the garments wherein Christ is wrapped and represented, but Christ himself goes away, having no hold of him. When *Samuel* turned to be gone, *Saul* got hold of the skirt of his mantle, but it rent. *Saul* had *Samuel's* mantle-skirt, yet the body of *Samuel* went from him, so those men catch at the elements of Christ, but Christ himself rends away.

*Miserabilis est anima servitus signa pro rebus accipere, &c.*  
Aug. de doct. Chr. lib. 3. c. 5

They take bread and wine, but Christ's body and blood they get none of, So to them it is but a piece of a Sacrament, a lap as it were rent off from the main substance. And thus to divide is to deface, yea destroy the Sacrament, as man's body and soul once severed, he ceaseth to be a man, it is indeed no Sacrament if Christ the soul be separate. There is only a dead carcass.

It

It is not the Lords Supper, such as only bread and wine. 1 Cor. 11. 20. They must be kept out.

5. If they come in, they will destroy themselves, damn themselves at the Sacrament, 1 Cor. 11. 29. O miserable, for a man to murder himself, let us consider these things following.

1. Of all sins what worse then murder?

The Manichees thought that to cut down a tree that life was in, to be a sin, much more to kill a beast, because the life was better, this was told: O but to slay a man where the life is best, is sure a cursed and a crying sin, Gen. 40. 10, 11. The very boiling of the blood in anger is a sin, what then this?

2. Of all murders what worse then self-murder?

A mans love to himself is to be the rule of his love to his neighbour, therefore if it be bad for a man to murder his neighbour, because he is to love him, then it is worse for a man to murder himself, because he is to love himself better.

3. Of all self-murders what worse then self-murder? Some have thought that its possible a man murdering his own body may

*Regula est  
prior regula-  
ta.*

*Inter premen-  
ti & inueni  
miseria cordis  
Domini.*

may finde mercy, but let a man murder his own soul, and he certainly sinks himself, so dying, for ever. The soul being the most precious piece, the murdering of that is sure the most notorious sin.

4. Of all soul-murders what worse then for a man to murder his soul in a Sacrament? that a man should turn that to the destruction of his soul, which tends to the salvation of souls: As the *Egyptians* who made the red sea their sepulchre; when *Israelites* went thorow it to *Canaan*. For a man to murder himself with that knife wherewith he might cut bread and live; O stop such stabs, let not men poison themselves in physick. To conclude, all these sorts once out from the Sacrament, few will be found fit to receive.

Secondly, We may from all this clearly see how wide is the mistake of them, who plead for a promiscuous approach of all persons to the Table of the Lord: as if Christ had set up this ordinance in his Church, so be as an Ordinary, or common Inne in a Town, for all that will come thercunto, and much paper is blotted to this purpose. But against all partaking at this Table, we conclude positively,

H.

I. From

1. From the plain precept of the holy Apostle, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat*: not eat, but first he must examine himself, which may contain two things.

1. He must difference himself from himself, in respect of his former condition.

2. He must difference himself from many other men, in respect of their present condition.

Now what need this, if all without difference are to partake in this ordinance?

Is not this duty needlesse if that liberty be generall? let a man examine himself if he finde sins weakning, and graces working, sure then he may eat: Why if he findes sins many, and graces none, by that rule yet he may eat. Why, then examine himself? *Let a man examine himself and so let him eat*: Hence it may be inferred, as that if one knows he hath not examined himself, he ought not to eat, though others should let him: so if it be well known, such a one hath not examined himself, though he would eat, yet others ought not to let him. Thus Zanchy argues on this.

Zanch. Epist.  
li. 1. ad prius.  
Freder. 3. de  
Excom.

2. From the ill effects upon many people, whom the Lord punishes for their approach to his Table, it may appear all are not to come, 1 Cor. 11. 30. The punishment here lies in three degrees.

1. Weaknesse, viz. the first languishing of the body, and inclination to diseases.

2. Sicknesse, which is the more full seizing of diseases upon the outward man.

3. Death the complement of both the former. Now of the two first degrees being the lesser evils, the Apostle saith, *many were weak and sick*: of the third, being the greater evil, to wit death, he alters the word in the Greek, and saith, not a few were dead, though not so many as were weak and sick: it is likely all were not equall in this sin, so not all equall in the punishment, though for that very sin all in some degree punished. For this cause many are weak and sick among you, and not a few are asleepe. They some sinned in coming unprepared, and others in that they allowed some that they knew were unprepared, to come to the Table of the Lord.

3. From the nature and matter of the Sacrament, it may appear it ought not to be common to all, consider it in respect of both parts.

H 2

1. For



1. For the visible part, bread and wine, these are administred not as common bread and wine, but as bread and wine blessed, sanctified, and set apart for that holy use, and are they all in common that these are to be administred unto? or not rather such as are sanctified and set apart for such holy services? may we not take bread and wine as they lye in common without consecration? and may we take in all commonly without any consideration?

2. Christ who is here the invisible and spirituall part, he is set apart of God, holy, undefiled, separate from sinners, *Heb. 7.26. Him hath God the father sealed, Joh. 6.27.* And surely such as receive in this Supper ought to be sanctified and sealed ones, *2 Cor. 1.22.* There ought to be a similitude between Sacrament and communicant.

4. From the peculiar interest of Believers. If all men may come and eat at this Table, what propriety then or priviledge hath the Believer more then the unbeliever? unbelieving and ungodly men what right have they, either to the outward or inward part of this ordinance?

1. For the outward, to wit bread and wine, as in this Supper, no right in the  
Court

Court of God. Common bread and wine, by a common providence, grant they have some divine right to, but Sacramentall bread and wine, which is more speciall in respect of this holy use, and comes by a more peculiar way of promise, is proper onely to pious and godly men, *1 Tim. 4. 8.* A Church-right, or a right before men, some of them may have, their knowledge being competent, and their outward practice consonant. Secret things we leave to God, in whose sight no unholý man hath right to these holy things: and such men the ignorance of whose lips, and wickednesse of whose lives, testifie to us they have no right, there we may safely suspend the act.

2. For the part inward, to wit Christ, such have no right, *Heb. 13. 10.* We have an Altar, that is Christ crucified upon the Altar of the crosse, they that serve at the Tabernacle, that is, which will continue the old Tabernacle ceremonies, have no right to eat, sure then such as hold fast their old abominable sinnes, have no right to Christ crucified, ~~are~~ <sup>are</sup> not at his Table; yea divers ancient writers have by the *Hebrews* understood the Lords Table, wherest only

the faithfull have right to eat, not all to be admitted. But I will not here further speak to this, because I hasten to examine what others speak, who presse for a generall admittance of all that will, to the Table of the Lord. The seeming grounds that are alleadged to make this out, are raised partly from *Scripture*, and partly from other reasons.

*Scrip.*

The Scriptures from which some so conclude, are, first, *Exod. 12*. All the assembly of Israel were to eat the paschall Lamb, *vers. 3*. All the congregation of Israel were appointed to keep the feast of the Passeover, *vers. 47*. So to remain an ordinance for ever in their generations, *vers. 14*. Therefore seeing the Lords Supper comes in the room of that Passeover, all thereunto are to have the like liberty.

*Ans.*

The Passeover appointed to the Jews was to be partly figurative, and partly memorative. It was to figure out unto them something more remote, and something more immediate, remote, to wit, Christ that Immaculate Lamb to be slain in the end of the world, the sprinkling of whose blood upon the hearts of Belcevers, should save them from eternal

naill death. Immediate; to wit, the present preserving of them and their houses from that dreadfull destruction in *Egypt*, their door posts being sprinkled with the bloud of the paschall Lamb, the destroying Angel passed over. And that this mercy might not be forgotten, this ordinance was to remain as a memoriall thereof for ever, *Exod. 12.24, 25, 26, 27.* wonderfully did God work for all Israel, both by saving all their first-born in *Egypt*, and bringing them all safe out of *Egypt*; and they all partaking of that externall deliverance were therefore all to partake of that externall ordinance,

2. The Sacraments to Christians under the Gospel as they succeed, so they exceed the Sacraments of the Jews under the law, so is all our care in the course and carriage to accord. The Pharisees <sup>α'ριστοι</sup> were the most exquisite sect of the Jews, <sup>την αἵρεσιν.</sup> *Act. 26.5.* yet our righteousness ought to exceed theirs, *Matth. 5.20.*

Take the whole people of the Jews, our plenitude of advantages exceed theirs, our liberty in priviledges transcend theirs, and therefore our purity in ordinances ought to surpass their. We have greater clearnesse in knowledge, and there-

fore should have greater purenesse in practice. The new covenant made with Christians by Christ, goes beyond the old covenant given by *Moses* to the Jews, 1. In quality. 2. In quantity: For quality far more excellent. 1. In respect of perspicuity, 1 *Cor.* 3. 18. 2. In respect of liberty, 1 *Cor.* 3. 17. For quantity, Extensively, reaching out to all nations that believe in Christ, *Act.* 10. 35. Intensively, grace now not dropt out, but poured out by floods, *Act.* 2. 17. Its meet we be more exact in the seals of the covenant. Grant some particular persons of old in grace beyond many of us. Yet sure greater plenty of grace is bestowed upon the Church in the time of the Gospel, if we respect the body of the Church and faithful in generall. God would not give out and lay forth the riches of his grace all at once, but by degrees for the greater glory of his name, and good of his people. Christians must exceed Jews, as the Gospel exceeds the law; I would be loath to diminish the due honour of either. He is a good Divine faith *Luther*, who hath learned of God how to difference law and Gospel aright: They are both excellent, but the Gospel surpasses in spirituality

*Qui scit in-  
ter legem &  
Evangelium  
distingueret,  
quantum agat  
Deo & sciam  
se esse Theo-  
logum.*

ality and perspicuity. That difference which *Zeno* put between logick and rhetoric, is ordinarily put between law and Gospel: The law is as the hand shut, the Gospel as the hand open. The law is the Gospel veiled, the Gospel is the law revealed; the ministration of the law carries death and darknesse, but the ministry of the Gospel, life and lustre, *2 Cor. 3. 9*. See there how it exceeds in glory, and therefore all Gospel Ordinances are to exceed legall administrations. The penalties God inflicts upon Gospel-abusers, are far sorer then those formerly inflicted upon violators of his law, *Heb. 10. 29*. Therefore the more care becomes Christians, and the more exact they ought to be in the discharge of all duties under, and towards the Gospel, then those who worshipt God under the law. Further the Gospel gives more strength to duty, and therefore we ought to be more strict in duty. The law like those Egyptian task-masters, requires a full tale of brick, but denies straw. The Gospel guides to Christ for all abilities, *Phil. 4. 13*. The Jews were as servants under bondage and burdens, *Gal. 4. 1, 2*. Christians are the Lords free-men, and have many advantages for more

Moses impo-  
ret. Christus  
imparat, legi  
jules & E-  
vangelium  
juvat.

Hag. 2, 9.

more exquisite services: therefore as in other things so in this of the Sacrament, our transactions are to be more accurate, pure and perfect, and to go beyond any passcover, pattern, and we ought in this, and in all our worshippings of God, to outgo those who lived in the time of the law. Compare the ancient passcover, and the Lords Supper together, and this latter is a transcending Ordinance: that let up more in the beginning of the world, this brought out more in the latter end of the world, and are not the Lords last works most excellent? We read *Job. 2. 10* what the Governour of the marriage feast said to the Bridegroom, when he tasted the wine made of water, and not knowing whence it was. Every man at first sets forth good wine, and after that which is worse, but thou hast kept the good wine untill now: so may a believer say to Jesus Christ, O Lord thou hast set me at thy Table, and I have eat and drunk, and blessed be thy name, my heart is warmed, my sin is wounded, my corruptions weakened, my affections quickned, thou hast surely kept the best wine till now, the sweetest Ordinance for last, come to particulars and you shall finde this Sacrament

In illis sacri  
ficiis figurate  
significabatur  
quod nobis  
demandum, in  
hoc sacri  
quod nobis  
law fit danti  
evidenter  
ostenditur.  
In illis pre-  
sentibus  
filii Dei pro  
nobis occiden-  
dum, in hoc  
sacramen-  
to nobis commu-  
nicatur acci-  
mus. Aug. ad Pet.  
diaconum,  
cap. 19.

of

of the Supper surpassing the Jews Passee-  
over.

1. In the figurative part that shadowed  
out Christ to be crucified, and hereafter  
to die, whereas this is to represent Christ  
that is crucified, who hath already suffered  
the death of the crosse, and is now advan-  
ced to the crown.

2. In the memorative part, that was  
to remember them of a temporall delive-  
rance from bodily death, and the like:  
this is to put us in minde of our eternall  
salvation, and everlasting deliverance from  
the death both of body and soul in  
hell, by the redeeming death of Christ once  
on earth.

3. In the materiall part, At the passee-  
over, we read of bread eaten, but not of  
any wine drunk. In that, the Jews they  
eat flesh, but there was no bloud drunk,  
though bloud shed, but in the Lords Sup-  
per is two helps meet, both bread and  
wine, and here is not only the body of  
Christ to be eaten, but his bloud also to be  
drunk by a lively faith, In a word, every  
time a passeeover was celebrated, there  
must be a lamb slain by their hands, here  
is a lamb slain to our hands. Well this  
being more excellent, let us be the  
more

*Lex estum  
sanguinis  
prohibet E-  
vangelium  
præcipit ut  
bibatur. Cyp.  
de cena Do-  
mini.*



more diligent to preserve this in its practice purely.

Thirdly, Yet from that Paschever there were some forbidden, sure for ceremoniall uncleannesse some were kept back, *Num. 9.7.* and a rule was made in such cases for the time to come; that those so unclean should be kept back until the next monthly paschever, *ver. 10, 11.* that they might have time to cleanse themselves.

Now as ceremoniall uncleannesse on the body, did figure out spirituall filthinesse in the soul, by thought, word and deed;

So that legall prohibition of persons ceremonially unclean, from the Paschever, did represent that such ought rather to be debarred who were known to be polluted with morall uncleannesse, and sure left for our instruction upon record, to signifie such filthy offenders ought to be suspended from the Lords Supper, wherein we are not to fall short, but rise higher then they in that old Paschever.

Script.

The second Scripture is *1 Cor. 10. 34.* It is said there of the Jews, They did all eat the same spiritual meat, & did all drink the same spirituall drink. That *Manna* from Heaven, and water from the rock, did resemble

semble our bread and wine in the Sacrament, all representing Christ, and therefore as all the Jews did take of them in the wilderness: So all with us may take of these at the Table of the Lord.

*Ans. 1.* By way of concession. Grant that this Manna and water was as a Sacrament to the Jews, and grant that our Sacrament of the Supper holds a resemblance with the same. Hence (saies *Crysostome*) as thou eatest the bread of the Lord, so did they Manna, and as thou drinkest the cup of the Lord, so did they water, to them God gave Manna and water, to thee he gives bread and wine, yea his body and blood, &c.

*Ans.*

2. By way of resolution. So First, we say that Sacrament was temporary, and their participating extraordinary. It was temporary, not as the Pascheover permanent, and to abide, but meerly transient at that season, and so cease: Now from a passing, sitting Sacrament, we cannot well take a standing, binding Argument. And their partaking was extraordinary, occasioned by their present extremity, by reason of bodily necessity, being in the desert, where they were in miserable hunger and thirst, and so were allowed to eat the

the Manna, and drink the water to preserve their naturall life, having nothing else whereof at that time to eat or drink.

This is a wrong key then and will never open the door to let in all to eat and drink at the Table of the Lord, But,

3. Mark what immediately follow, *1 Cor. 10. 5.* They did all eat and drink, But with many of them God was not well pleased, for their carcases fell in the wilderness: God was much displeased with them, not only in their persons, but in that very action, they being finfull and carnall did only eat and drink in a naturall way, and to a sensuall end to feed their bodies, though the Manna and the water had a spirituall signification, yet they all did not so eat and drink them, and therefore God was displeased, and they destroyed.

*Qui in manu  
na Christum  
intelleverunt  
spiritualem  
cibum man-  
ducarunt,  
Aug. de mill.  
in panis.*

*Τὸν οὖν  
τὸν τοῦ  
τοῦ τοῦ  
τὸν τοῦ*

3. The Apostle instantly adds, *v. 6.* now these things were our examples, *so ver. 11.* The Greek word for example, signifies an impression or stamp, such as is made upon coin, where print answers to print, intimating what deep dints those things that fell upon them ought to make upon us, that we deal not in a carnall manner,   
about

about things that have a spirituall meaning, least with us also God be displeased, and we destroyed.

People that persist in their sins, and yet shall sit at the Table of the Lord, they may possibly please themselves, but the thing will certainly displease God, and though it doth not procure their present destruction, it will prepare them for eternall damnation.

The third Scripture is, *Mat. 26. 20, 21.* *Script.*  
Jesus sat down with the twelve, &c. and then did he institute his last Supper, whereat Judas was one then present, wherefore should any now be excluded? Is any worse then Judas?

*Ans.* That Judas was with Jesus at his first setting down, and eating the Pasche over, I think none deny. But whether he staid to partake in the last Supper, hath been and is a very great question, I will not undertake to determine it, but lay down what may be probably said on both sides, That Judas was present at the Supper it may be supposed on these grounds.

1. The Pascheover and the Lords Supper being one and the same in spirituall substance, why should it be yielded he was  
at

at the one and yet not at the other?

2. The Passcover and the Supper were then so coetemporary in their administration so instantly one upon another.

For as they were eating, Jesus took bread, *Mat. 26, 26*, it may seem unlikely that *Judas* should go forth in the very exercise of things, though quickly after.

*Agains 12.  
2nd 31.  
1st 21.*

3. *Judas* being a close sinner, and nothing appearing against him, for Christ yet to refuse him, might thereby give an ill president for future, to erect upon Jealousies, where there is nothing detected.

4. For Christ to forbid or forbear *Judas* in this when no charge lay against him, would have been but the way to exasperate him, and thereupon to take the motion to betray Christ: whereas Christ from first to last, having been friendly to him, it aggravated his sin against Christ.

4. Like the Evangelist chap. 21. 21. saith after mention of the Supper, our Saviour points out *Judas*, with a Behold, the hand of him that betrayeth me, is with me on the Table.

But on the other side he saith grounded that

that our Saviour would not allow Judas the liberty of this Supper.

1. Because he knew him to be an hypocrite, a reprobate, a devil, as himself calls him, *Ioh. 6. 70. 71.* were hypocrites and reprobates known to us, we ought to shun them at this Ordinance, as other sinners: But,

First Hypocrisie is a fine threed not easily discerned: till discovered by Apostacy it passeth unknown. An hypocrite is an Apostate vailed, and an Apostate is an hypocrite revealed, then we see him as out of his cloaths, but before we say of an hypocrite in compare of other sinners, as its said of the Serpent, *Gen. 3. 1.* It was more subtil then any of the beasts of the field.

2. Reprobation is a secret counsell lockt up, close in that cabinet whereof God alone hath the key, we may tremblingly think on it, not presumptuously pry into it.

Therefore for us at the Lords Table we must admit, where there is no known cause to exclude.

But seeing Christ well knew the internall and eternall estate of *Judas*, *Ioh. 17. 12.* it may cast a scruple whether  
I Christ

Zanch. l. 1. de  
eub. Dei ex-  
terne & pag.  
447.

Christ did accept him to this Supper with the other Disciples.

2. Those Disciples Christ gave the bread to, he said, *this is my body broken for you*, and when he gave them the cup, he said, *This is my blood shed for you*, now sure Christs body was not given, nor his blood shed for *Indas*, as Christ well knew, and therefore doubtfull whether Christ would accept *Indas* to the outward signes, when he knew the things signified, were none of his, and declare his body and blood to be for him, when he knew it was nothing so.

Pish est quod  
maxime vo-  
lunt,

3. *Indas* was not a subject capable of any of those ends and uses of this Sacrament for which Christ himself appointed it, as nourishing of his soul, pardoning of his sin, &c. no promise to apply, no faith to confirm, &c. A man will forbear his work, suspend his act, where he sees his end will fail, in this we may conceive the same of Christ.

4. Those that Christ gave those precepts to, for the bread, *Take and eat*, for the wine, *Drink ye all of it*, to them he made this promise, that hereafter he would drink wine new with them in his Fathers Kingdome, *Mat. 26. 29.* which expositors interpret

interpret two waies, both make against *Indas*, that to him this promise could not appertain, and therefore not those precepts.

1. *Chrystome* and some others by the Kingdome of the Father, understand Christs resurrection, and by the new wine which Christ therein would drink with his Disciples, understand that corporall eating and drinking of Christ with his Apostles after his resurrection, *Luk. 24. 43. Act. 10. 40, 41.* *Indas* was now dead and gone to his own place, *Mar. 27. 5.* He lived not to see Christs death, much lesse his resurrection.

2. More ordinary and likely, by the Kingdome of his Father, is meant that Kingdome of glory after this life, and by the wine he would drink with them, that celestially liquor of sweet joy, and eternall comfort which the Saints partake therein with Christ. Christ could easily tell that this *Indas* should never attain to, himself having declared that *Indas* was *The son of PERDITION.*

3. Christ having given *Indas* the sop, he said, what thou doest, do quickly, and *Indas* went out immediatly, *Iob. 13. 30.* That this sop was no part of the Sacrament



*Hilar. de  
Trin. lib. 8.  
Durand. ra-  
tio lib. 4. ca. 4.*

*August. ad  
Frat. in Er-  
em.*

mentall Supper, we may safely say, as soon as *Indas* had received this, away he packs: upon this very ground there are both Fathers and Schoolmen, who affirm that *Indas* was absent from this Supper, Satan entering with the sop did not suffer him to sit still, *Iob. 13. 27.* The Devil no doubt, saies *Augustine*, was in him before, but upon the eating of the sop, Satan entred more forceably that made him more hasten about his horrid sin, as when the Devil was entred into the swine, they ran straitway headlong into the Sea, *Mat. 8. 32.*

*De cultu Dei  
exter. Zanch.  
lib. 1. Pa. 447.  
Vsepor  
op. Vtepor*

The principall thing that seems to prove *Indas* presence with the rest of the Disciples at this Supper, is that of Saint *Luk. 22. 21.* mention being made of *Indas* at the Table after speech of the Supper, which yet *Zanchy* and others answer to make nothing for that purpose. It being in that method according to a figure well known to Rhetoricians, That Evangelist going on with a narration of the Passeeover and the Lords Supper together, adds, that *ver. 21. Behold his hand that betraies me is with me at the Table*, which is by way of recapitulation or rehearsal, and then returns to the words, which the other Evan-

Evangelists, *Calvin*, *Chemnitius*, and others, can easily make a sweet harmony, let us make no discord in this. It was in the eating of the Paschever *Indas* dipt his hand with Christ in the dish, and in eating of the Paschever did Christ give him the sop, which as *Deodat* upon the 13. chap. of *Ioh. ver. 2.* saies, was a bit of unleavened bread dipped in a sauce made of bitter herbs, which according to the custome of the Paschever, the Father of the Family used to distribute to each therein, *Indas* having received this sop, goes instantly out. The Sacrament of the Lords Supper being administred afterward, he is thought thereupon, not to partake therein, as the other eleven did. But

*Vid. Diodati  
Ioh. 13. 30.*

*Ille uolles  
canis, 3. ex  
vulgaris pas-  
chalis Empha-  
ristica.*

2. Grant that *Indas* did remain, and receive this Supper with the rest, yet then do but imagine how this must needs soon after occasion both a torment to him, and triumph to Satan, *Mat. 27. 3.* He no sooner saw Christ condemned, but he was amazed with the guilt of innocent blood, and well he might, for were he at the Sacrament he was guilty of the bloud of Christ two waies.

1. By abusing that Ordinance of Christ.

## 2. By betraying the person of Christ.

*Non est tam  
lesus est mem-  
est, quæ mea  
suum cogitas,  
quam ea  
sunt in pectus-  
re voluit:  
secum epula-  
tur, & mecum  
pascitur, a te  
panem a me  
pecuniam  
accepit, secum  
bibis & mihi  
sanguinem  
tuum vendit.*

Satan hereupon insults, *Ambrose* brings in the devil boasting against Christ, and challenging *Indas* as his own. He is not thine, Lord Jesus, he is mine, his thoughts beat for me, he eats with thee, but is fed by me, he takes bread from thee, but money from me, he drinks with thee, and sels thy blood to me, O dreadfull I was *Indas* at the Sacrament? the worse was his woe.

Truly men had better be shut out from this Ordinance, then to think to get in at this door by making *Indas* the porter.

3. Suppose *Indas* was also received to this Sacrament, yet many may well be kept off.

1. Because in respect of good they fall short of *Indas*, and

2. Because in respect of evill they go beyond *Indas*. For good *Indas* served Christ, and suffered for Christ, *Indas* professed Christ, preached Christ. When Christ was in his low condition, *Indas* forsook others to follow him, *Mat. 10. 27* For evill *Indas* his life towards men unblameable, no drunkard, scoffer, swearer, or open offender, were he with Christ and

and his other Disciples at this Table, yet then we may say.

1. He had not shewed any ill affection to Christ.

2. He had not given any offence to them that were Christs: no open disaffection had he particularly discovered against Christ.

The grudging at the ointment *Mary* poured upon Christ.

1. This seemed to be the fault of all the Disciples, *Mat.* 26. 8.

2. If *Judas* first and chief in this, yet οὐ μὲντοι it was not from a minde malicious, but ἡ αὐαρχία covetous: suppose the other Disciples towards the poor had indeed charitable thoughts, *Judas* made the poor but a pretence, he aimed at the benefit of his own bag, *Ioh.* 12. 5, 6. when he saw the ointment poured upon Christs head, he grumbled, not because he was a cruell wretch, and hated his Master: but because he was a covetous wretch, and loved money.

No scandall or offence had *Judas* given to his fellow-Disciples, but had carried all so fairly, that for any wrong done by him, they have no charge against him.

If any object, o but Judas betraied Christ,

*Answer.* 1. Did he communicate with Christ in the Sacrament, then he had not actually betraied Christ.

2. There are with us that have betraied Christ in waies worse then Judas.

1. Judas betraied Christ for thirty peeces of silver, many sell their souls, and their Saviour for nought, *Isa. 50. 1.*

2. Indas betraied Christ so but once, many betray Christ oft, so many transgressions, so many treasons against our sovereign Lord the King.

3. Indas betraied Christ corporall in his low estate, wicked ones now betray Christ spirituall, though aboye in glory. *Augustine* saies to the Donatists, how their sin against Christ was worse then the Jews.

They persecuted the flesh of Christ walking on earth: you persecute the Gospel and spirit of Christ sitting in Heaven. So mens sins are worse treasons against Christ then that of *Indas* was.

4. *Indas* its a question whether he intended to betray Christ to death, or only thought to get the Priests money, knowing Christ at a pinch could easily escape from them.

1. Because

*Illi enim  
persecuti sunt  
carneri am-  
bitiosi in  
terra, vos E-  
uangelium  
sedentis in  
caelo, Aug.  
cons. in per.  
lib. 2. cap. 37.*

1. Because when *Judas* salutes Christ he seems to will him to shift for himself, saying, master save thy self, or *Hail Master*.

2. Because as soon as *Judas* saw Christ condemned, he was struck with horreur, as if that were beyond what he meant: Worse are they who sin out of malicious wickednesse.

5. *Judas* betraied Christ and repented, *Mat. 27. 3.* confessed his sin, restored the money, justified Christs innocency to the face of Christs enemies, men betray Christ his cause, truth, Church, and are hardened, persist, and yet presume.

From this Instance of *Judas* is no proof we see for all to come to the Table of the Lord.

Fourth Scripture is, *Act. 2, 41, 42. Scrip. 4.* where we read that three thousand were added to the Church, and unto them all instantly the Apostles broke bread. Therefore in great Congregations where are thousands all may come to the Supper of the Lord.

In this are two parts, to both we will *Answ.* speak.

1. To the Scripture it self here premised.

2. To

2. To the conclusion from it inferred.

For the Scripture, Grant there were thousands whom the Apostles did there admit to this bread-breaking Ordinance, but then we finde who they were, and how they were qualified.

καὶ οὗτοι  
ἦσαν τῇ  
καρδίᾳ.  
καὶ οὗτοι  
ἦσαν, πῶς.  
γενεὶ πνε-  
ύματι, πῶς  
ἐκείνους,

1. They were a people prickt to the heart, pierced through as with the stab of a dagger, so the Greeke word imports, in the sence of a particular sin, which the Apostle *Peter* had reproved in his preaching *Act. 2. 36. 37.*

2. They were a people craving good counsell, willing the holy Apostles, should put them upon any pious course, O what shall we do ?

3. They gladly received such counsell as the Apostles gave them, though part of it was yet more to repent, though for sin heart-prickt already. *ver. 38. 41.*

4. They kept close to the Apostles company and counsell, continued stedfast in their doctrine, fellowship, and prayers, *v. 42.* O were people thus prepared and disposed what ever their numbers were, none need fear to admit them, but blesse God for them.

2. For the inference, Then thousands may,

may, yes? if they be meet: and that but a few do, the fault will be found in themselves, For if to this Supper not great multitudes, but little companies are admitted among us, why is it?

1. It is not from the matter of it.

2. It is not from the master of it.

3. It is not from the Ministers of it.

First, for the materiall part of this Supper, whether we respect that which is outward, or that which is inward, sufficient supplies might be had for thousands. As for bread and wine, God be praised, provisions might be made for millions of men in this case. So for Christs body and blood, the vertue and value thereof being infinite, is able to succour and save millions of worlds.

2. For Christ as he is not only the matter but the master of this Supper, he is not only able, but willing to communicate himself; and as ready to give his flesh to eat, and his blood to drink, as a mother her milk to suck, as Christ freely yeilded up himself to suffer death upon the crosse: so he is free at his Table to yeeld out the benefits of his death.

3. For the Ministers, Christs servants, sure they take no pleasure causlessly to straiten this Supper. **A**



A faithfull Minister may say to his people be they never so great, somewhat like as *Paul* to *Agrippa*, *Act. 26. 29.* I would to God that not only some few, but all that hear the word preached, were not only almost, but altogether such as might eat of this Supper, O blessed is that man whom God makes as a fruitfull vine, that his spirituall children like olive plants are round about this Table, As many arrows in the hands of a mighty man, O happy is he that hath his quiver full of them, his crown, glory, and joy. Yet alas ! little is the number we dare accept at this Supper, the reason ariseth from the unmeetnesse of the most to communicate therein. That Kingdome that few enter into, it is not because of the incapacity of the place, as if there were not room to receive, or as if God and his holy Angels, were resolved to withstand multitudes prepared, but the cause is the unfitnesse of the greater part of people for so holy a place: so this Sacrament few are taken thereunto, not as if the Ordinance were incapable of more, or as if Christ and his Ministers were unwilling to admit a multitude how meet so ever, but the cause is the uncapablenesse of the most to have admittance to this holy Ordinance.

A

A fifth Scripture is *Luk. 14. 16, &c.* The *Script. 5.* master of the feast sent out three severall times to bring in guests to eat and drink of his Supper. *A certain man made a great Supper :* He had many at first, after sent into the streets of the city for more, then to the high waies and hedges, among the worst of men, requiring his servants to compell to come in, *vers. 23.* Therefore the Lord would have all good and bad to come to this Supper, and thereof to partake.

First, More generally, and after, more particularly. In generall let us learn this, that much is required of our constant care in the course of parables, least we erre when from figurative allusions, we draw positive conclusions. Parables are pretious parts of Scripture, which many doe miserably misunderstand. Parables are like spectacles, that help some to see better, but cause others to see the worse. A parable is as a dark lanthorn that gives light to one, but leaves another in the dark. And truly such as make use of this parable of the Supper, *Luk. 14.* to prove that all are to come to the Sacrament of the Supper, the spectacles blindes their eies, and the darknesse of the lanthorn hinders their

*Ans.*

*Theologia  
parabolica  
non est argu-  
mentativa.*

*Salm. ser. in  
parab. Evang.*

their sight. As if the Invitation of such severall sorts to that, were a clear argument for a universall admittance to this, that these two are taken like one and the same; this mistake is not new: I finde *Salmeron* and some other popish writers interpret that Supper in *Luke*, as this Supper of the Lord, and conclude that all are called thereunto. To speak particularly to the Supper in that parable by more orthodox authors, it is taken two waies: Either for the Supper of grace in the Gospel, or for the Supper of glory in the heavens. Besides that which is commonly called the Supper of the Lord, Christ hath a twofold Supper. 1. That whereby Christ sups with us, bringing his provision down to us. 2. That after whereby we sup with Christ, taking us up to his provision, both mentioned, *Revel.* 3.20. Some by the Supper in that parable, understand the Supper of celestiall glory, and others the Supper of Evangelicall grace. To this later I rather lean. When Christ utters his voice in the Gospel, and works open mens doors, comes in and makes, first a Supper in their hearts, before the Supper in the heavens, *Revel.* 3.20. This Supper meant in the parable is the grace

*Canam maff-  
nam in effa-  
bilem Regni  
Dei fustio-  
nem vocavit,  
quod suum  
neciat. En-  
thym. in lxx.  
cap. 54.*

grace and mercy of God in the Ministry of the Gospel, proposing Christ as a Saviour to lost sinners, and perswading poor sinners to come in by faith and repentance, and to partake of Jesus Christ in the tenders of the Gospel. It is memorable, God for the sustaining and saving poor perishing souls hath provided three severall meals; A breakfast, a dinner, a supper. All may be but the doctrine of the Gospel setting forth Christ. The breakfast that is in the morning or beginning of the day, it is the lesser, quicker, and shorter meal. This was that brief Evangelicall promise of Christ to lapsed *Adam* in the morning of the world, *Gen. 3. 15*. Christ the Lamb slain from the beginning of the world, *Revel. 13. 8*. The dinner at noon or midday, here the provision is usually larger and dishes fuller. In *Moses* and the Prophets more about the noon-time of the world, Evangelical discoveries and discourses of Christ, are more perspicuous and copious, *Isa. 9. 6, 7*. *Malach. 3. 1*. *Act. 10. 43*. The Supper that is at the evening or end of the day, when the cheer in a feast is very full. 1. The Supper meal is the sweet meal, in regard of the work of the day past, we then cease from, and in regard

gard of the rest of the night to come, that we then soon lye down to. The Supper God hath now provided in the evening, or later end of the world, *1 Cor. 10. 11.* This is sweet and large in the plain and plentiful preaching of the Gospel, and abundant powrings out of the spirit, *As. 2. 17.* Hard servitudes of former bondage and burdens, blessed be God, we are free from, there is a rest we enjoy, and a better we are hastning to, *Mat. 11. 28.* *Heb. 4. 9.* 2. The Supper-meal is the last meal, no more after, then eat or never. Now is God sending in his last messes of mercy, not another Christ to come, or Gospel to preach, *Gal. 1. 8.* now feed or famish, this is the last meal. Its Supper, upon this God is earnest, Christ is instant. The Lord calls first Jews, then Gentiles; first those more neer in the streets of the city, then sends to them more remote, that lay as it were abroad in the high waies, Jews and Gentiles, rich and poor. God would have them compelled in, viz to the hearing of the Gospel, that by the workings of the spirit, and the wooings of the word, they may be turned to God, and saved by Christ. While the Gospel is preaching, and Christ proffering, it is Supper time, the

Chernit.  
Herm. Eng.  
ang. in loc.

the last meal is serving in, yet how many plead excuse from this Supper. O their oxen and farms, pleasures and profits, they have no leisure to look after what God in the Gospel tenders. I remember it's storied of *Henry 4<sup>th</sup> of France*, asking the Duke of *Alva* if he had observed the Eclipses; answered he had so much businesse on earth, that he had no leisure to look up to heaven. O sad for men to be so bent on the businesses of the world, as not to cast up looks to the things of heaven, nay not to regard though the Lord brings heaven down to them, yet thus it is, *Rom. 10.8.* men that minde not Christs Supper brought down in his Gospel, shall they partake of the Lords Supper brought forth at his Table?

A sixt Scripture is, *1 Tim. 2.4.* God *Script.* would have all men to be saved: therefore God would have all men to come to the Sacrament, as a means of salvation.

I will not now stay to distinguish of the particle *All*, nor speake to ordinary distinctions about the will of God, which might be of use for the generall opening of that text, but hint on some few things briefly as applied to the particular case. And so  
*Ans.* As God would have all men to be saved;

ved, and God would have men use all means that tend to salvation. Admit yet then he would have men in all the means they use to be methodicall and orderly, taking each up in its due time and place, that first, which is first, and then that which follows, for those means that help a man must one help another. The first prepare for the second, the ultimate end ever gives, as a desirableness to, so an orderliness in the use of the means. In a course of phisick for health, the patient, as he useth all for the matter, so all in that order as the Phisician prescribes, the first having done its due working, he takes the second. Now for men, the first publique means for their salvation, is the word preached, *Rom. 1. 16*. When this upon them hath had its due work, then take the Sacrament, as the next means to be used in its order.

2. God would have all men saved, but so as first to come to the knowledge of the truth, *1 Tim. 2. 4*. So as to come first to repentance, *1 Pet. 3. 9*. God will have none come to heaven in their sins, *1 Cor. 6. 9*. Thus God is willing all should come to this Table, viz. that will first forsake their sinfull waies, and return to the Lord, by new-

*Præparatum  
omnibus me-  
dia dat am-  
bulationem or-  
dinem &  
transcurram.*

newnesse of life. God will no more allow wicked wretches to receive at this Supper of Christ, then hereafter to receive salvation by Christ.

3. God would have all saved. Grant, but for many to come to the Sacrament, its the way to their damnation, 1 Cor. II.

*Multi nobis cum edunt & bibunt imperant Sacramenta & tamen habent aeternam tormentum.*  
August.

29. And no marveil, to many it proves the damning of their souls, when God accounts them guilty of the bloud of his son, 1 Cor. II. 27. and though not instantly damned, yet some waies they bear Gods angry blows, before their finall damnation comes. Master *Knocks* in his history of *Scotland* tels of one Sir *James Hamilton* murdered by the Kings means there, he appeared to him in a vision with a sword drawn, and strikes off both his armes saying, take this before thou receive thy finall doom for thy bloud guiltinesse, and within 24. houres, two of the Kings sons died. Men herein guilty of Christs bloud, God strikes their bodies with weaknesse, their children with diseases, their cattel with death, their hearts with hardnesse, before the last doom come.

*Script. 7.*

Another Scripture produced for a promiscuous admittance of all to the Supper of the Lord, is that 2 Cor. 5. 14, 15. where-



in the Apostle saith, that Christ died for all; thereupon say some the Sacrament of Christs death belongs to all.

*Ans.*

*Ans.* This argument stands upon two lame legs, and will easily down, let but truth be held forth, and Dagon-like, it will soon fall before that Ark, and nothing left to be seen, except stumps. That which the Apostle affirms, I shall explain, and that which some inferre, I shall deny. True, Christ died for all, But what all? To wit all the elect of God. Take all restrictively with reference to all whom God hath chosen, *Rom. 8. 32. God spared not his Son, but delivered him to death for us all*: What all? look before and after, *vers. 30. Whom he hath predestinated, them he called, Whom he called, them he justified, &c.* For all these God delivered up Christ to death, *vers. 33. After. Who shall lay any thing to the charge of Gods elect?* Is it

*Christus non  
datus mor-  
tali est pro  
omnibus &  
singulis mor-  
tuum est pro  
singulis  
in premissis  
pro omnibus  
& singulis  
non tamen  
factum est  
premissum pro  
omnibus, &  
singulis, quia  
non pro om-  
nibus & sin-  
gulis est solu-  
tum, sed dun-  
taxat pro ec-  
lectis. D.  
Twiss. vind.  
Gras.*

God that justifies, It is Christ that died: And therefore the Apostles expression is observable in the 32. *verse, God delivered his Son to death, not for all, but for us all*: All us whom before he hath chosen. Again, Christ died for all, What all? Take all distributively, of all ages, languages, places, cases, of all some, *Revel. 7. 9.*

*Pro omnibus  
Quid est?  
non omnibus  
hominibus sed  
electis volis  
scilicet quos  
predestinavit  
vocavit, iustifi-  
cavit, &c.  
Aug. de civ.  
lib. 22 c. 24.*

*Loe*

See a great multitude of all nations, kindreds, tongues stood before the throne of God, made whole by the blood of the Lamb, *vers. 14. Revel. 5. 9.* The Elders fell down before the Lamb, and sung: *Thou hast redeemed us all to God, by thy blood, out of every kindred, and tongue, and people and nation.*

Christ died for all, not for all collectively and in a universall sense. For first,

Christ in his birth was set for the fall of many, *Luk. 2. 34.* therefore sure in his death not for the rise of all.

There are some of whom Christ professes he did never know them, *Mat. 7. 23.*

for them sure he did not dye, see how

Christ protests and professes, *I never knew*

*you,* it's more then if he had said, *I do not*

*know you,* *I do not now approve you,*

but I never at no time had the least know-

ledge, with likeance of you. There are

some on whom Christ would not bestow,

in petition, a word of his mouth, and

would Christ in his passion, bestow on

them the blood of his heart? *Ioh. 17. 6.*

*I pray not for the world:* There is a dou-

ble world in this world, as *Ezekiel's* visi-

on had wheel in wheel: There is a world

that shall be damned, *1 Cor. 11. 32.* *Ye*

*Verba utitur  
a comitant  
affectu.  
Est mundus  
damnando.  
tum de quo  
scriptum est  
cum mundo  
parat, pro isto  
non erat, est  
mundus sal-  
vandum de  
quo Aposto-  
lus) Deu e-  
rat in Christo  
mundum sibi  
reconcilians,  
pro isto orat.  
Aug. in Ioh.*

are chastened of the Lord, that you might not be damned with the World; this world Christ praied not for: there is a world that shall be saved, 2 Cor. 5. 19. *God was in Christ reconciling the World,* for this world Christ praied and died.

Some say that this was one of those bitter ingredients mixt into Christs dying cup, which he drunk, that made him so sad in death, the foresight how few would be saved by his death, but to passe that undiscussed, comparatively those are few for whom Christ died, though in themselves considered, they are many, hence is it sometimes said that he died for all, and for every man; *Heb. 2. 9.* he tasted death for every man, in the next verse Christ is said by his sufferings to bring many to glory: not all. There are two reasons rendered why Christ, though by his suffering he infinitely satisfied, yet did not suffer infinitely in time.

1. Because the excellency of his person was able to raise a finite suffering into the value of an infinite satisfaction.

2. Because he suffered only for such as were to break off their sinnes by repentance.

For all it's clear Christ died not, *Joh. 10.*

*Ils. 53. 1. 12.*

*Loge D.  
Field de Ec-  
clesie, lib. 5,  
cap. 17. &  
Parker de  
descent, lib. 1,  
lec. 91.*

11.15. Joh.15.13. Eph.5.26. Heb.9.28.  
as the Papists teach.

To leave then this of Christs death for  
all, as an Antichristian tenent, and no fit  
bottome for a Christian argument: Now  
see how the foundation of the objection  
fails, the building then must needs down,  
But

2. I answer, there be some for whom  
the sacrifice of Christs death was purpose-  
ly intended, yet to whom the Sacrament  
of Christs death is not for present to be ap-  
plied, I mean, the elect of God in the  
world, unconverted, who still stick in na-  
tures estate, and abide in the damned  
condition wherein they were born, foo-  
lish, disobedient, serving divers lusts,  
living in malice, envy, hatefull, and ha-  
ring one another, *Tir.3.3.* look into the  
Apostles black bill of abominable sinners,  
*1 Cor.6.9,10.* such (saith he) were some  
of you, and some are such: Touching  
Gods election they be the sons of God,  
though in condition enemies against  
God, *Romanes 11.18.* Bloudy souls  
bleeding blasphemies: sheep by election,  
but wolves by condition, such as God  
knows, but they neither know God or  
themselves: what Gods purposes are to

*Singulis  
Christi omni-  
bus dandus  
est, nam pro  
omnibus fa-  
ctus est etiam  
Turci, Indae,  
Ethiopi, Bel-  
lari, de En-  
char. li.4.  
cap.23.*

*Lapso funda-  
mento labitur  
edificium.  
Quisq. as-  
citur ex A-  
damo nesci-  
tur damnatus  
de damnato.  
Aug. in Psa.  
131.  
Sum filij Dei  
qui nondum  
sunt nobis, &  
sunt nobis qui  
non sunt Deo  
Aug. de cor.  
& gra. c.9.  
Secundum  
occultam Dei  
praedestinationem  
non pluri-  
ma sunt foris  
ovis, plerumque  
lupus intus.  
Nemo enim  
ac signator  
habet, quid ad-  
huc nec cum  
nec se nos-  
cunt, Aug. in  
1o. Tract. 43.*

them we understand not, but what their practises are against God, we discern, and to such we cannot allow the Sacrament of Christs death, though Christ died for them as may after appear. In the work of our redemption that is dispatched by Christs death, there is considerable a double act.

1. An act of oblation wherein Christ offered himself once for all as an adequate sacrifice and full compensation for the sins of all Gods elect.

2. An act of application which is two-fold.

An act whereby Christs death is applied to us.

An act whereby Christs death is applied of us.

The application of Christs death on Christs part to us is by his Spirit.

The application of Christs death on our part to our selves, is by faith, and both these are required when the Sacrament is received: now this being the case of beleevers alone, they only are meet to communicate.

Gods elect while unregenerate are not any way able to make out any interest in themselves to Christs death, therefore

fore how shall they presume to partake in the Sacrament of Christs death? There is a vertuall interest they may have before conversion, in respect of painment made, but no actuall interest in respect of purchase applied till really regenerate: Take Christs death, those have actuall interest in it, who have actuall benefit by it. Such sure have part in it, who have power from it to put sin to death, and to cleanse the soul from sin, *Heb. 9. 14.* This is the priviledge of Saints.

The last Scriptures objected. Christ calls all to come to him, *Mat. 11. 28.* and declares, that *Whoever comes, he will in no wise cast out.* *Joh. 6. 37.* Therefore all may come to the Supper of the Lord, and not any that come, ought to be put by. Scrip.

*Ans. 1.* For that *Mat. 11.* it is true Ans. Christ therein calls all to come to him, but then, 1. All, who? *viz.* All that be weary and heavy laden, that is, all that be weary of the work of sin, and laden with the weight of sin, let them come to Christ even in this Supper-feast, and Christ will in and by that afford them such a refreshment as those finde who fainting under some heavy weight, or at some hard work  
are

*Assumption  
Reficium.*

*Omnis pecca-  
tor peccat in  
suo opere.  
Greg.*

are revived by taking some pleasant food, so some translate the word of promise added in the *ver.* I will give you rest. But what is this to those, who 1. are not weary of the work of sin, such who if they should live ever, they would sin ever? sin is such a work, wicked men may be weary in it, but never weary of it, neither is any thing ever tired of its natural motion, its as naturall for such men to sin, as the fire to burn, *Isa.* 57.10. nor 2. are they laden with the weight of sin. The Angels sinning fell down from Heaven, *Korab* and his company sinning sunk down into the earth, sin the burden of which neither Heaven or earth is able to bear, many carry as lightly away, as *Sampson* the gates of the City, *Jud.* 16. Sin lies in them like an element in its proper place, and so burdens not: now what shall such do at the Supper of the Lord? those there will Christ refresh with the pardon of sin, who feel the burden of sin.

*Quomodo re-  
ficiat peccati  
onerosi nisi  
indulgentia  
peccatorum.  
Aug. de ver.  
Ap. 1. 14.*

3. Christ calls all to come to him, but all, how and why?

1. So as to learn of him meeknesse and humility, meeknesse in well moderating all their furious passions, humility in well

mana-

managing all their various actions, to rise high in meeknesse, and yet lie low in humility, to learn of Christ, whose meeknesse was admirable, among his provoking adversaries, and his humility imitable among his following servants, as his very washing their feet laies forth.

2. Come so as to take up Christs yoke and burden, *ver. 29.* yoke of active obedience, and burden of passive obedience, both to do and suffer what Christ pleaseth, what is this to them who as they will not learn of, so also they will not live to Christ?

In stead of humility and meeknes, O the sad transports of pride and anger, wherein they live with free allowance, in stead of taking Christs yoke and burden, they chuse to draw the Devils cart, to be under the yoke and burden of that infernall *Pharaoh*, that will sink their souls to hell, rather then yeeld to Christs yoke and burden that would lift them up to Heaven, for Christs burden its not only light but lightning, the more of it we take, the more meet we are to mount, as the wings of a bird, the bigger they grow the better she flies. Yet such as will not come

to take Christs yoke and burden in service; Omni 2.<sup>us</sup>  
overans al-  
levians.

CANNOT



cannot come to take Christs body and bloud in a Sacrament.

And for that text, *Ioh. 6. 37.* It is true, who ever comes to Christ he will not cast out, yet what is this for those who continue in that case, as that

Anon, does  
Ex. Pol. 41.  
cap. 3. & 19.

1. They cannot come to Christ, *Ioh. 6. 44.* None can come to me except the Father draw, he saies not except the Father leads, as *Austin* observes, but except the Father draws: There is in naturall men no power bending forward, but there is hanging backward. God must draw, or man not stir, man in natures estate hath not the feet of Faith and Love, and so cannot come to Christ, though a man comes not to the Lords Table, yet by those he may come to Christ in Heaven, whereas without those feet a man may come oft to the Table of the Lord, yet never come to Christ, but fall from thence to hell.

2. They will not come to Christ, when God cald Christ to come to man in the work of redemption, he had a will, only he wanted a body, God sitting him with that, he cries, lo, I come, *Heb. 10. 7.* but when God cals man to come to Christ, in the work of conversion, though he have a body, yet he wants a will.

Christ

They will not come to me, *Iob. 5. 40.*  
Christ prepares for their coming, sends and  
beseeches them to come, looks and waits  
long for their coming, and yet sits down  
with this sad complaint, *They will not  
come to me, that they might have life.*

3. They come further from Christ by  
daily departures, and dreadfull apostacies,  
*Luther* was a good Apostate, he came  
from the service of the Devil to Christ in  
the Gospel, many are bad Apostates, they  
came from the profession of Christ in the  
Gospel, to the service of the Devil, and  
while they so come from Christ in his Gos-  
pel, shall they come to Christ at his Table?

*Confessio me  
esse Aposta-  
tam nam fi-  
dem diabolo  
dedit non  
servavi, Lut.*

4. They come forth against Christ as  
thote, *Mat. 26. 47.* A multitude with  
swords and staves to take Christ, men  
come with swords in their mouths, and  
staves in their hands, by wicked words and  
works they oppose Christ.

Thus much for the Scriptures, now *Obj.*  
secondly for the reasons proposed to pro-  
mote a generall allowance of all to the  
Table of the Lord, they follow,

1. All have been received to baptism,  
therefore all may be admitted to this Sup-  
per, all being accepted to one Sacrament,  
why should any be denied the other?

*Ans.*

*Ans.*

*Ans.* 1. In the Church of the Jews, under the old testament, some who though circumsised being Infants, yet in the course of their lives becoming ceremonially and legally unclean: they were kept off from the Pass-over, nor suffered to enter into the Temple. *2 Chron. 23. 19.* and shall not the Churches of Christ under the new Testament, be enabled to bolt out black and abominable sinners, though baptized in their Infancy from partaking at the Table of the Lord? Is not filthy wickednesse now worse among Christians, then ever ceremoniall uncleannesse among Jews?

2. Consult the age and acts of the Apostles, we shall finde they administred to some the sacrament of baptisme, to whom yet we read not that they administred the Sacrament of the Supper, though they were grown men and women.

As *Simon Magus*, the Eunuch, the Jailor, *Lydia*, The household of *Stephanas*, It seems hereby they judged somewhat more requisite to this second Sacrament, then unto the first for participation: and that the bear being baptized doth not render men meet, immediatly to communicate at the Table of the Lord, but some-  
what

what more is required to interest men therein, and make them capable thereof.

3. Those who when they were children did, not by any actuall evill put up any bar against the effectuall benefit of baptisme : yet being men by their manifest and manifold high-daring iniquities, doe daily and wickedly, and willfully way-lay, and put up continuall crosse-bars to prejudice the power, and prevent the profit to their souls of this precious Ordinance, therefore though they then allowed their admission to Baptisme : yet they may now be justly denied liberry at the Table of the Lord.

4. For men that remain in their sins, their being baptized cannot entitle them to, or prepare them for the Supper of the Lord, because they are in truth, as not baptized, That which they call their baptism, is indeed as no baptism, in that the main is not, which should essentiate, & integrate the same. As the Apostle saies concerning circumcision, *Rom. 2. 28, 29.* That is not circumcision which is outward in the flesh, but that is circumcision which is of the heart, in the Spirit, So that  
is

*Tres sunt in  
baptismo  
aqua sanguis  
spiritus.*

*Si unum de  
his detrahatur  
non fit et bap-  
tismus sa-  
cramentum.*

*Amb. de q̄s  
quinq̄st. iiii.  
Tom. 4. cap. 8*

*Nihil profu-  
it Simonis*

*Mago visibi-  
lis baptismus,  
cui sanctifi-  
catis invisibi-  
lis defuit,  
dic. Aug.*

is not baptism which is the bare washing  
the body with water, but that which is  
the purging of the soul, not the putting  
away the filth of the flesh, but the answer  
of a good conscience towards God. 1 *Pe.*  
3. 21. Three things as *Ambrose* observes,  
I add a fourth, must meet to make up  
baptisme, water, word, blood and spirit,  
and draw away saies he any one of these  
and there is no Sacrament of Baptisme  
left. What is water without the word?  
and what is water and word without  
blood and spirit? It is not baptism. So  
then those that cannot plead baptism  
aright, cannot plead a right by bap-  
tisme.

5. Wicked men what title and claim  
they had by baptism to Church-member-  
ship, and so to this Church-priviledge to  
partake at the Table of the Lord, they  
have meritoriously lost by the looseness  
of their lives.

As a man that is admitted Burgesse in  
a City, hath his ticket or instrument  
whereby he hath right to all the priviled-  
ges of the City, yet for some hainous  
crime committed against the City, all  
actuall interest in city-priviledges is de-  
servedly lost, his Burgesse-ticket seals no-  
thing

in this case, And shall we think that Baptisme conveys such a right to priviledges in the Church, as sin cannot after interrupt? may not men be debarred from the Lords Supper, because they have been baptized? by what right then can the Church cast any for any wickednesse out by excommunication, from that whereto they have right? this were not right, yet deny the Church such a power, and while we may think to do a particular right, we shall be sure to do a generall wrong.

6. Wicked men having so wofully abused one Sacrament, they may well be denied the other, That servant *Mat. 25.* being betruſted with one talent whereof he made no good uſe, what ſaies the Lord when he comes? give him another talent trying if he will better uſe that? No, Take that Talent from him, and give to him that hath ten talents, and caſt out the unprofitable ſervant, Thoſe there be who have not only not uſed, but miſerably abuſed their baptiſme, being thereupon bold to break out in the more abominable rebellions againſt the Lord and his law. *Luther* tels of a virgin that would thus withſtand ſin and Satan, I may not, I am baptized: but how contrary are many, they  
 L yeeld

yeeld to sin and Satan upon this, we may do so, we are baptized, our baptisme shall beare us out, Baptisme it is compared to *Noahs* Ark, 1 Pet. 3.21. men there are, who being in this Ark dare venter out into the deepest waters of damnable wickednesse, what floods of filthinesse soever they swim in, they do not fear drowning. And shall they have another Sacrament whereupon yet more to presume? O how contrary do many walk to the holy nature of baptisme, and that holy name put on them by baptisme! O how oft therewith have they lien down in the dirt, blacking that beautifull robe cast about to cover their nakednesse, and clesse their filthinesse! It was a custome of old when any was baptized, the Minister delivered a white garment to be put on, saying, Take thou this white, holy and immaculate vestment, and see thou bring it forth without spot at the judgement seat of Jesus Christ, whereupon one *Murinus* baptizing one *Elpidophorus* who afterward proved a prophane wretch, he brings forth the white garment, and holding it up, shakes it against him, saying, this linnen garment *Elpidophorus* shall accuse thee at the coming of Christ, which I have kept by

*Am b 10m. 4.*  
*lib. de m. qui*  
*initiat*  
*mish. 1. c. 7.*  
*Zan. b. in ex-*  
*plis. Ep ad*  
*Eph. cap 5.*

by me as a witnesse of thy Apostacy. O where will they appear who have taken their Baptismall coat and colours, tumbling therewith in mud and mire of monstrous sins! The Font wherest they were baptized, the book wherein their Baptism is recorded, shall rise against them, and the other Sacrament will but damn them yet deeper. O sad to be sunk to hell in the abuse of both these blessed Sacraments!

2. Children among us are in a promiscuous manner admitted to baptism: now why should Infants be received to one Sacrament, and their parents though wretched refused at the other?

*Ans.* In pondering this I am put to a present stand, yet I bow my knees before the God of Heaven, and beg the guidance of his good spirit, my souls desire and prayer is to be led into all truth, I may err but I will not be obstinate, a little child with Scripture-light shall lead me, yet untill otherwise convinced I shall give out my thoughts in two things.

1. That the next parents thought ought and not themselves for the Sacrament of the Supper, yet their children may be admitted to Baptism.

L 2

3. That



2. That though their children be received to Baptisme, yet they themselves for their own sins may be excluded from the Supper of the Lord. To make out the first, let us observe, how children are among us admitted to Baptisme upon a double ground.

1. By vertue of somewhat to their remote parents.

2. By vertue of somewhat to their immediate parents, though in their practise perverse and naughty.

3. That from parents remote whereupon we admit children to Baptisme, is the covenant of grace, the promise of God made to their religious ancestors and their seed, from generation to generation, *Act. 2. 38.* The promise is to you, and to your children, and to them that be afar off, *Two things,*

1. To your children indefinitely, not to your next children only, and there cease, but unto your children still, and childrens children.

2. To those who are afar off, that is, as *Mr. Beza* interprets, to your children afar off, in remote ages to come: yet the promise runs and priviledge reacheth from pious predecessors to far distant posterities,

ties, whereupon we administer to Infants the Initiating-seal of the promise though their next parents are impious, and for their impieties debarreable from the Supper of the Lord.

When God made a covenant with the creatures not to drown all flesh more by a flood, and set his bow in the cloud as a token he would not have it terminate in the next generation, but extend to perpetuall generations to come, *Gen. 9. 12. 15, 16.* and shall we think that God will cut short the Covenant of grace to his servants and their seed because of the sins of some interposing?

That forecited place *Gen. 9. Raptus* allegorizeth, interpreting the rainbow to signifie Christ and Gods spirituall covenant in Christ, which notwithstanding the dark and black clouds of daily sins shall abide perpetuall, and baptism as the visible sign the Lord hath set in the heavens of his Church, to assure the same. This only I urge that if God would have a covenant so inviolable that concerned a temporall benefit to creatures in common, O how Interminable then is that covenant which is made peculiarly to his children concerning eternall blessings?

And as God takes care the covenant should continue, so some sign of the covenant.

By vertue of this covenant so made to men long since, remote children yet are accounted holy.

We consider such two waies.

1. In respect of the common condition of nature in *Adam*, so uncleane, children of flesh, of wrath, of death, of the Devil.

2. In respect of the peculiar covenant of grace with *Abraham*, So children are holy, the children of God, to whom baptism may well appertain, *Gen. 17. 7.* I will, saies God to *Abraham*, establish my covenant with thee and with thy seed after thee, in their generations. The plurall number without period. Every good man that ever was, is, or shall be, being the son of *Abraham* the Father of all the faithfull, hath as large and lasting a part and priviledge in the covenant (the same for substance) as *Abraham* himself had. It is to him and his seed, and seeds seed, in their generations. Whereby they are born, though in respect of corruption, filthy: yet in respect of the covenant, holy: *Rom. 11. 16.* If the first fruits be holy, the lump

lump is also holy : and if the root be holy, so are the branches. In the chapter the Apostle proves the conversion of the Jews, against which it might be objected, O they be a vile and wicked people. Grant, In regard of their own sinfull condition, they be miserable : yet in regard of Gods covenant made with their progenitors, their estate is recoverable. For if the first fruits be holy, the lump is also holy, and if the root be holy, so are the branches. The Apostle compares the ancient Patriarks to the first fruits and root, not in respect of their persons, but in respect of the promise made to them and their seed, as *Chrysostome* before, and *Calvin* after well expounds it. The lump and branches are their succeeding posterities even to the present people of the Jews, to whom the covenant continues, with an entail not cut off, by reason of which they be called holy, and their case hopefull.

*Object.* Ai, the next generation to *Abraham*.

*Answer.* Yea, the same to generations remote, as not only the lowest boughs which are next the root partake of the nature of the root, but the highest twig that is farthest off from the same: so not only

the next generation to *Abraham, Isaac, and Jacob*, partake of the priviledge of the covenant, but also all the Jews that followed, though at the greatest distance, had a right to the same covenant with its sign and seal thereupon.

*Object.* Thus it was to Jews who were branches of that root, but what is it to us Gentiles?

*Ans.* Gentiles converted, though they be not as the Jews, naturall branches: yet they are ingrafted branches, receiving the sap, moisture and fatnesse of the root as well as the rest, *Rom. II*, Some of the native branches were broken off, and thou being a wilde Olive wert grafted in, and made partaker of the root, and fatnesse of of the Olive tree. The Apostle opens a twofold estate of the Gentiles what they once were, what they now are. They were a wilde Olive, wholly barren. There be two kindes of Olive trees barren, one accidentally, so upon a goats licking it (as *Pliny* reports) the other naturally, so having the shape and leaf of the true olive, but wanting the juice and fruits.

Such were Gentiles with their leaves of morall vertues, somewhat like, but no right bred grace, yet then after to the  
Gentiles

Gentiles is brought in a twofold benefit.

1. An ingrafting into the right root, called to become one Church with *Abraham* and the Fathers. 2. A partaking of the root and fatnes of the Olive-tree, that is, of all the priviledges of the covenant made to *Abraham*, and enjoied by the Church of the Jews. That as they and their seed in their generations had a right to the covenant, and to circumcision the seal thereof, So beleeving Gentiles and their children on in their generations have right to the Covenant, and to Baptisme whereby the Covenant is sealed. And as the Jews though their children were abhorred of God for their sins sake, yet they were beloved of God for the Fathers sake, *Rom. 11. 28.* That is for the promises made to their Fathers as the ordinary glosse renders it: so the children of converted Gentiles born in sin, and abominable to God, yet for their fathers sake though remote, and their interest in the covenant, God he accepts them, and we may boldly in baptisme tender them to God, having also a title to the covenant, fit to be confirmed by Baptism, notwithstanding their next parents for their notorious naughtines be denied the table of the Lord.

*Propter promissiones patribus factas.*

3. We

*Apolloni.  
middlebm.  
min. ca. 5.  
Quest. 4.*

2. We accept children to the Sacrament of Baptisme, from somewhat considerable, about their immediate parents, though such whose wickednesse worthily deserves the suspension of themselves from the Supper of the Lord, as

1. Wicked parents with us, though they transgresse the covenant, yet they do not renounce the Covenant, as now Turks do, whose children therefore, should any of them be occasionally cast among us, though we should suppose some of their Ancestors to have been pious, yet seeing their parents nearer have so renounced and abjured the faith of Christ, and professedly disavowed and disclaimed the covenant of God, and so broken the court, the cause lies clear why for such children we should forbear their baptizing, till themselves shall seriously seek it.

*Alind est f.  
dem violare,  
alind est ab-  
jurare.*

But now scandalous Christians, though they do violate the faith, yet they do not so abrenuntiate the faith, so to abrogate and make all void that no priviledge should passe down to their posteritie thereby.

2. Such wicked parents though they be not of the Church, yet they be in the Church.

The visible Church is compared to a floor, wherein is both *corn* and *chaffe*, Mat. 3. 12. to a field wherein is both *tares* and *wheat*. Mat. 13. 25. to a great house wherein are vessels both of gold and silver, and of wood and earth, 2 *Tim.* 2. 20. It is like *Noahs* ark, wherein are creatures both unclean and clean, like *Jeremiahs* basket, wherein are figs some good, some very bad, we must help remove the bad from the good, not remove from the good, because of the bad, as *Austin* counsels in this case, and such bad meritoriously deserve immediately to be cast out, yet till by excommunication regularly carried they be cut off, they have some privilege for them and theirs, which turks and pagans possess not, sure as they within the Church are subject to some censures which those without are not, 1 *Cor.* 5. 12. so they enjoy some advantages which those without do not. Their children may have the benefit of Baptism.

*Nec propter malos bonos de seram, sed propter bonos malos ejciamus.*

3. Those parents though they live in a sinfull course, yet they live under a Gospel call, and so the promise is to them and to their children, *Act.* 2. 38, 39. The promise is to you and to your children, even



even as many as the Lord our God shall call, Consider we a twofold call.

1. A direct call on Gods part to man,

2. A reflect call on mans part returning to God.

The Apostle saies not. The promise is to them and their children, who answer Gods call, but to as many as the Lord our God shall call: Wicked men Echo-like that live under the word, do not speak back again to God, yet God speaks to them, and gives them a Gospel-call.

A through effectual call it seems those had not *Act. 2.* for the Apostle bids them Repent, *ver. 38.* Yea, and that other expression, *ver. 39.* seems also to lay forth as much, *To as many as are afar off, whom the Lord our God shall call:* which *Calvin, Piscator,* with other Expositors interpret to be a brief description of the heathen Gentiles who are afar off in respect of the Covenant, as many of them as shall be called by the Gospel from Gentilisme to Christianisme, the promise also thereupon shall be to them, and to their children, and to them thereupon may well appertain then the baptismall seal of the promise. A call equivalent to this have men among

among us, though many do not walk according to that call, yet by vertue of that they have, they may lay some claim to the promises, both for themselves, and their seed.

*Object.* How can promises pertain to men only so called, seeing godlinesse hath the promises, 1 Tim. 4. 8.

*Ans.* Promises are of two sorts, promises of grace, promises to grace: promises of grace to be received, promises to grace that is received.

The latter looks in a peculiar manner to pious men, who as grace is received of them, so it is improved by them, whereupon to that grace they have much more is promised, *Mat. 25, 29.*

The former refers to Gods elect, that live under the Gospel, though possibly for present their lives be loose and vain, yet as they have their part in the means of grace, So they have their right to those promises of grace that attend thereupon: and not themselves only, but their children also. To them and to their children there are Ordinances of grace with their promises: hereupon the parents abiding under the ministry of the word, their children be brought under the administration of baptism.

4. Those

*Alind est  
Ophoro.  
Deu. Alind  
Ophomiseu  
ov.*

4. Those parents though they be wretched in the practises of life, yet they be right in the principles of faith: they beleeve well, though they live ill, *1am. 2. 19* Thou beleevest there is but one God, thou dost well, men beleeve the Scriptures are the word of God, they do well, they beleeve Christ is the son of God, They beleeve the duplicity of natures, and triplicity of Offices, and yet all one Christ: They beleeve well, at least in respect of the matters beleeved, though not in respect of the manner of beleeving, yet they so beleeve as brings in this benefit to their children to be accounted holy, *1 Cor. 7. 14*. The unbelieving husband, is sanctified by the beleeving wife, and the unbelieving wife is sanctified by the beleeving husband, else were your children unclean, now are they holy:

I shall open two things in the text.

1. What that beleeving is in the parent whereupon the children are reputed holy.

2. What that holiness is in the children, that comes upon the parents beleeving.

To learn what this beleeving is, let us look a little into the state of Faith.

**Faith**

Faith (as *Augustine* well observes) is taken in a twofold sense.

Either for that which by us is believed, the object, or word of Faith, *Rom.* 10. 8.

Or for that by which we beleeve, the grace, or the act of Faith, *2 Thes.* 1. 11.

*Fides est in-  
terdum ad  
quod credi-  
mus, interdum  
id, quo credi-  
mus. Aug. li.  
13. de Trin.  
cap. 2. comb.  
lib. 3. diff. 23.*

The word of Faith is twofold.

Generall, that is the whole revealed will of God.

Speciall, that part of Gods revealed will, that relates to Christ, *Eph.* 5. 26.

The work of Faith is twofold.

Internall, which is the renewing and purifying of the heart, *Act.* 15. 9.

*Actus fidei  
oblectum.*

Externall, which is the reforming and well ordering of the life.

*Actus fidei  
imperatum.*

Now persons may be said to beleeve according to faith in the first sense, though they do not reach the latter, though their hearts be not renewed, their lives reformed, they have not the work of Faith, yet they hold the word of Faith, assent to, and are perswaded of the truths God reveals in his word concerning himself, his son, and mans salvation by him, and such are said to beleeve. *Luk.* 8. 13. *Act.* 8. 13. 37. And thus the Apostle intends that

Aug. Epi. 29.  
ad Hilar.  
quest. 40.  
Tertul. lib. 2.  
ad Marcum.  
cap. 2. & 7.  
Lectur. de  
soliditate  
fidei Pauli  
apud quos  
non legi cul-  
pas. Dei ut  
Evangelij ut  
fundamenta  
excursiones.  
Synopf. par.  
Theolog.

text when he speaks of a beleeving parent, either husband or wife, 1 Cor. 7. For the sence, that not only the ancient Fathers, as *Chrysostome*, *Tertulian*, *Augustine*, &c. but also the current of late writers, as *Calvin*, *Beza*, *Parent*, &c. gives of the text, lies thus. In *Corinth* though there were some professing the christian faith, yet others were still professed Infidels, abiding in their old heathenish idolatries, and this being sometimes the case of married couples, the scruple was not whether a truly regenerate husband, might live with an unregenerate wife, but whether a husband beleeving Christian religion, might dwell with an Infidel-wife or a Christian wife, with a heathen husband, or not rather to separate, as in *Ezra*.

This doubt the Apostle resolves, thus, that for married couples, if one professed the faith of Christ, though the other remained an Infidel, ye need not separate, *ver. 12, 13.* and then he gives the reason *ver. 14.* For the unbelieving husband is sanctified by the believing wife, &c. not in respect of his personall condition, for then he should not abide an unbelieving husband, but in respect of his conjugall relation: though he continue unclean to-  
wards

wards God, yet towards his beleeving wife in the way of marriage he is sanctified, *Ti. 1. 15.* this he further makes good, by that good influence that is upon the children, Else were your children unclean, now are they holy.

For the childrens holinesse what that is,

Holinesse here some distinguish it into actuall and potentiall, denying the first, *Again,* and granting the second.

But potentially the children of any parents, though never so unbeleeving, are holy: God can make them so, Sure such children as are of beleeving parents, are said to be holy in regard of some present reall holinesse. Holinesse therefore is again twofold, fiduciall, and foederall, Holinesse of Faith, and holinesse of the Covenant, let parents beleeve in the best sence, and have faith of the best sort, that is most holy, *Jude. 20.* yet they cannot transmit this holinesse to posterity, to make their children holy, Therefore it must be covenant-holinesse here meant, children are holy, that is, are separated from Turks and Pagans, *Ezra. 9. 2.* being members of the Church comprehended in the covenant, Interested in the promise, and for this very cause, as *Beza* upon the place affirms

*Sancti s.  
ex fide et  
fidei.*

M

are

Read in  
1 Cor. 7. 14.

are to be admitted to Baptism, though their parents whole faith is good, yet lives being bad are to be debarred the Table of the Lord.

2. Grant such children be received to the Sacrament of Baptisme, yet their parents may be refused from the Sacrament of the Supper, which may be easily evidenced as follows.

1. From the difference of these Sacraments in themselves, Baptisme is a more passive Ordinance, it requires indeed a receptive capacity, and capable receptibility in the subject, which the child hath. The Lords Supper is a more active Ordinance, and requires such personall activity, and actual ability to such things as sure such parents have not.

2. From the difference that is between such parents and their children, thus

1. The parents in their finfull condition are easily manifest. The sign at the doore tells the state of the house, he that runs may read how wretched they are, whereas their children do not manifest such marks of misery: though not in judgement of infallibility, yet in judgement of charity wherever we see less evil, we may hope more good, and we  
may

may believe that even of prophane parents, there be children God hath chosen.

2. The parents in their severall corruptions are actually opposite, and by their filthy lives, do wilfully unfit themselves for the Supper of the Lord, and openly oppose the Lord of the Supper, and all its saving good to their souls: whereas the children do not lay themselves crosse to the benefit of Baptisme, actually to interrupt the blessing thereof, or the Lord therein.

3. From the rules of justice and equity, suining with the grounds of reason and scripture, we may conclude this, that it is equall and just, the punishment of the parents should fall upon themselves to debar them the Supper of the Lord, but unjust and unequall the children should be punished for their parents sins, as to be deprived the priviledge of baptisme. God himself though sometimes he punisheth posterities for their parents sins in things that concern their bodies and temporal being, yet not their souls in things that concern their saving good, Read *Ezek. 18. 2.* and so on. Let not us for parents sins punish poor innocent infants, as to withhold that which tends to their eternall good,



though it is just themselves suffer in the other Sacrament.

*Ames. li. 4.  
de consci. c.  
27. de bapt.*

4. From other supplies that may be made to children, for their bringing to baptism, in case the parents be cut off by just censures, suppose parents cast out the congregation by excommunication, yet Divines hold that in such case some other Christian friends may stipulate or undertake by promise for their children, and so to be baptized, the like for children illegitimate, but no such supply can bring in prophane parents to the Lords Table, to partake upon others undertake, they yet palpably impenitent: or one parent may supply the place of the other, to tender the children to baptism.

The believing mother makes up the room of the prophane father, if the childe may have right to baptism by the mothers title, then it is to be received to baptism, upon the mothers tender, whereas a wicked husband is not to be accepted unto this Supper, upon his wifes interest. So we see that childrens admittance to Baptisme may and ought to be, yet their parents prohibited the Table of the Lord.

*Obje.*

*Obje.* All come to the hearing of the word, therefore why not all as well come to

to the Table of the Lord?

*Ans.* To state this right, two things *Ans.*

let us attend

1. There are severall persons to whom the word is to be preacht, and so they to hear, to whom yet the Lords Supper is not to be administred, they being not to receive

2. There be severall reasons for which many must hear the word preachd, while yet they may not receive the Lords Supper administred.

For the persons to whom we hold out the word, and yet do not bring out the Sacrament, as

1. Despairers of the mercy of God, let a man be *Magor-Missabib* a terror to himself, his heart a hell of horroir, his conscience an *Acheldama* a field of black bloud, so that as *Augustine* describes such a one flying from the field to the city, from the city to his house, from his house to his chamber, &c. no rest but as if internall fiends in fearfull shapes followed him, haling and pulling his perplexed soul as it's written, how *Richard* the third to dreamt the night before his death, yet to such miserable men, Gods mercy in the word may be opened. This course took

*Augustine* Epist.  
44 tom. 8 fol.  
280.

*Polidor, Virg.*  
*Ang. hist. lib.*  
25. *Id credo*  
*non fuisse*  
*sonnium sed*  
*conscientia*  
*scelerum.*

those Divines that visited despairing *Spirits*.  
 2. Opposers of the Spirit of God, how did *Stephen* preach the word to the stiff-necked Jews, though they always resisted the Holy Ghost, *Act. 7. 51.* then that oppose Gods Spirit speaking in the word, because it crosses their filthy lusts and fleshly liberties. The case is common, with many as it is recorded of the Kingdom of *Congo*, they much embraced the Gospel at first, but when they found it restrained their carnall liberties, and would not allow plurality of wives, they opposed it as fast: when it is thus, yet we must out of the word instruct those still who oppose themselves, *1 Th. 2. 13. 14. 15.* Hearken ye stout-hearted that are far from righteousness stout-hearted yet hearken; we must preach the word to them that reprobate the word, *1 Th. 2. 8. 9.* look upon Christ himself, *Luk. 7. 30.*

3. Relapsers from the grace of God, we see how *Paul* presseth the Apostate *Galatians*, throughout his Epistle, and how the Lord speaks to fallen *Ephesus*, *Rev. 2. 5.* though men gone back far, yet the word may reduce them. *Larimer* in a sermon to *Edward* the sixth, tells of one so far fallen from the known truth, as to mock

mock and scorn it, yet recovered by the word, and brought in by repentance.

42 Seducers of the Saints of God, their words be perillous to others, *Rom. 16. 18.* eating as a gangreen, *1 Tim. 2. 17.* yet

*Zorion. lib. 7. cap. 7.*

Gods word may be powerfull upon them, words with them of meer reason may

*Lapidand  
sunt heretici  
factarum. li-  
brarum ar-  
gumentis At.*

vail nothing, except to prejudice, yet words of Scripture upon them pressed may prove profitable. *Theodosius* the Empe-

ror desirous to reason with *Eunomius* an *Arian* Bishop, his wife *Placilla* the Em-

pressie hindered it, least her husband should be seduced by his words to like of his he-

resie. *Constantine* in all the disputes be- fore him with the *Arians*, would still call for the Word of God, as the only way, if

not to convert, yet to silence and stop their mouths, *Tit. 1. 10, 11.*

43 Pervertors of the truths of God, men that mingle and mangle the Scriptures. Yet the way of Scripture rightly stated and un-

derstood, is that way wherein with them it is our duty to deal. How did the Scribes and Pharisees wrong the sacred truths of

God; yet see our Saviour rightly turns Scripture truths upon them: yea the very devil abusing Scripture, yet Christ uses

Scripture against him, *Mat. 4.* Indeed to perverser and wrest Gods written word, is a fearfull sin, *2 Per. 3.16.* It is as *Oecumenius* makes it, as if the bodies of the holy pen men should be taken and tortured, their limbe racked, till murdered, yet towards men thus sinning by the word, endavour their good.

So we have some of these severall sorts towards whom there is good use, and for whom there is great cause they should come to the hearing of the word, which yet are no way meet to communicate in the Sacrament.

The use of the word for the good of such sinners, God in his word warrants, as we have seen in passing through the particular instances, but yet warrants not their entertainment at the Table of the Lord.

God requires of his ministers to preach the word, whether people will receive it or no, whether they will hear, or whether they will forbear, yet speak thou *Ezek. 2.5.* In this respect *Chrysostome* compares good pastors, to fountains that ever send forth water or conduits that are alwaies running though no pail be put under. But must we make renders of the Sacrament

*Sicut fontes  
scaturientes  
est nemo in-  
de hauriens,  
ita pastores  
non a sinis  
concionari e-  
stausi nemo  
proficiat.  
Chrys. in  
Mat. Ho. 25.*

Sacrament whether any will receive it or no. Though men be obstinate, obstinate, desperate, Apostate, must we give the Sacrament to gain them? Come we to the reasons for which many must hear the word preached, that yet may not receive the Lords Supper administered, those we draw to swiftness.

1. Breadth of the things which the Sacrament doth more properly and necessarily require, then the word doth.

2. Because of those things which the word doth more properly and ordinarily effect then the Sacrament does.

Those things that of necessity are more required to the receiving the Sacrament, then the hearing of the word, To mention but these two.

1. A right knowledge of the word.

2. A true faith in the Lord.

To each mans meet receiving the Supper of the Lord, is necessarily required, A right knowledge of the word, because before any man herein eats or drinks, he must examine himself, viz. by the word. A man can take no true trial of himself, but by the unerring rule of Gods holy word, yet neither can he make any such use of the word, if he be ignorant in the word,

word: men must hear the word, that they may understand it, and be able to examine themselves by it; yea it must not only be the touchstone, but the lodestone and direction to self-examining, to which they are not only passive, but unwilling, they had need hear the word, they may be persuaded therewith.

Also true faith in the Lord Christ is necessary, or so good receiving of the Supper of Christ. An historical faith, to believe the reports of the word, and that what a man hears upon the word, is the undoubted will and infallible truth of God; may work much comfort, some profit by the word, when a man shall believe that those thundering threats, those horrible awakening woes are indeed the mindes of God against sin and sinners, that it moves and amazes, but does not partaking in the Supper, nothing to be done without a further and more effectual faith: many have faith to believe God and Christ, that are revealed in the word, and so may have with some benefit, but they have not faith in God, in Christ, as he is to be eaten in his Supper, and so cannot partake with any profit, but prejudice, and so had better forbear the Table of the Lord, though

they may hear the word of the Lord. The present exercise of those saving graces of knowledge and faith, are not so absolutely necessary to the first hearing of the word, they being ordinarily brought in by the hearing of the word. The word gives knowledge to the simple, *1 Pet. 1. 2* and faith comes by hearing, *Rom. 10. 17*; *24*. The word must be attended with these may be attained. For the help of the ignorant to knowledge, admirable are the condescensions of God in his word, making what is fundamentally necessary open and easy. The spirit in the word, as the Angels in Jacob's ladder, in some things ascending the capacity of the most learned, in other things descending to the capacity of the meanest, and most simple, whereas the Sacrament is exceeding sublime and mysterious: He that said I adore the amplitude of the Scripture, might have added, and I adore the altitude of the Supper. Here we stand and say, O the height and depth, &c. O great is the mystery. Every mystery is not a Sacrament, but every Sacrament is a mystery. The word Sacrament imports a thing both sacred and secret. O the treasures that are here hid and shut up from

*Scriptura  
et  
quodlibet  
quodlibet*

*et  
quodlibet  
quodlibet  
quodlibet*

*Adoro plen-  
tudinem  
Scripturae.  
Tert.*

*In minimo  
visibilis mact-  
us latet.*



Chrylost.  
Hom. in  
Matth. Hom.  
3. de Lact.

August. Tr.  
35. in Ioan.  
Epistol. in  
Psalm.

from common eyes. The word as Chry-  
stostom speaks, is open and easie to under-  
stand, exposed to the capacity of the most  
unwise. God hath so bowed down (saith  
he) the holy Scriptures, that when proud  
man will not speak low to little babes  
God doth. The word, saith Austin, is the  
candle and lanthorne God hath light up,  
and hung out, that none walk in darknes,  
but come to knowledge thereby. And for  
faith, God hath fitted the word as an  
instrument to help to that. The word  
doth us good, if God therein  
take hold upon us. The Sacrament doth  
not good unless we therein lay hold upon  
the Lord, which is only by faith. The word  
serves for the publishing and  
professing a part in Christ, peace, and  
pardon of sinnes. The Sacrament serves  
for the applying of these to our particular  
souls, which yet cannot be without faith,  
therefore this ordinance doth more abso-  
lutely require the present use of faith, and  
(so fewer are found fit for receivers) at the  
Table of Christ, then to be hearers of the  
Gospel of Christ. Let us see some of these things the  
word of God doth more properly and  
ordinarily effect, then this Supper of  
Christ

Christ, whereupon men are to hear, though not to receive. *Aquinas* upon the 2. *Epist.* to *Timothy*, affirms a fourfold effect of the word, as its proper fruits. 1. It evidences truth. 2. It evinces falsehood. 3. It pulls off from evil. 4. It draws in to good. The two former, saith he, are more speculative, and tends to the information of the judgement; the two later are more practical, and make for the reformation of mans life, they be all excellent works proper for Gods word to produce, not so the Sacrament. Three things I shall propose, something suting to these as proper effects of Gods word. 1. Conviction. 2. Contrition. 3. Conversion.

Conviction, *Tit.* 1.9. 2 *Tim.* 3.16. Of all errors it is hardest to convince a man of errors in opinion, yet this is done by the word. At the Council of *Nice*, there was a subtile Philosopher, that in dispute puzzled all the Bishops present, who were about 318. At length up steps a plain Christian man, and in the name of Christ, with the naked word of God, so convinces the man of his error, that before all he freely confesses it, as long, saith he, as mens words were only pressed, I could repell words with words, but what is weak

2 Tim. 3.16.

Ruffin. lib. 3.  
cap. 3.

weak man by his words, to withstand the word of God? I yeeld.

Secondly, Contrition: Is is Gods word that pricks and breaks the hearts of hardened men, *Act. 2. 37. Jer. 23. 29.* Is not my word as a hammer that breaks the rocks in pieces? Here is law and Gospel as hammer and pillow to break the most flinty stone. It is a speech of *Luther*, as I remember, as oft, saith he, as I read or hear *Paul* speaking in his Epistles, it is as if I heard the noise of thunder, shaking, and breaking my heart: and indeed the Gospel is the proper instrument to cause kinde heart-breakings. Conviction of sin, and contrition of soul are works prepying to the Sacrament, not produced by the Sacrament, when a man is pricked in his soul for his sin, and his soul set with unsatisfied desires after Christ, then is he (saith *Musculus*) meet to celebrate the Supper of Christ. It is a broken vessel wherein God puts the oil and wine of sweet Sacramentall comforts.

Thirdly, Conversion, This the word doth, *Psal. 19. 7. The word of the Lord is perfect, converting the sin.* *Augustine* hearing a voice from heaven that bad him, take, and reade, whereupon turning open the

*Sacramen-  
tum hoc Eu-  
charistia  
omnis oportu-  
ni celebratur  
quando cor-  
de mentali-  
ter predica-  
tio panis et  
vini cum  
delectatione  
gratia Chri-  
sti scitur.*

*L.A. B. 1577.  
cap. 12.*

the new Testament, he fell upon that place, *Rom. 13. 13, 14.* Which he sunk into his heart as proved the means of his conversion, as he himself reports it. This *Augustine* as he was once preaching, by reason his memory failed him, beside his purpose, fell to reprove the Manichæans, and by a Scripture or two, not before thought of, to confute their heresies, by which means, *Firmitas* a Manichæan was converted, as he after acknowledged to *Augustine*, blessing God for that Sermon. O the wonderfull waies of God by his word, for the conversion of sinners: so that the most sinfull men, may, and must hear God in his word, though yet unmeet to approach the Table of the Lord.

*Posidon. de vita Aug. simi.*

*Obj.* O but the Lords Supper is a regeneratng and converting ordinance as well as the word, and therefore all ought to come thereunto.

*Obj.*

*Ans.* The Supper of Christ is not a regeneratng and a converting ordinance as is the word of God. This I shall endeavour to make good two waies.

1. By some distinguishing demonstrations.

2. By some establishing confirmations.

To

To distinguish, and so demonstrate that the Lords Supper is not for conversion in Gods word is, Note

1. It is one thing to convert a wicked man from the state of sin, wherein he hath continued, and another to convert a godly man, from an act of sin, whereto he hath relapsed. The recovery of a good man after some sinfull fall, is called conversion, *Luk. 12.32. When thou art converted, &c.* This reviving and restoring of grace first received in a Servant of God, suppose the Sacrament of good use, and great force, yet for conveying the first grace, whereby a wicked man is converted and brought in to God; this concerns not the Sacrament, but the word by the hearing of which the worst may be converted, *Act. 28.27.*

2. It is one thing to cause conversion, and another to clear conversion. A man converted and having in the word received that incorruptible seed whereby he is born again, *1 Pet. 1.23.* which yet may lye more hid in the heart after coming to a Sacrament, its made to spring more forth, whereupon he appears a convert more professingly then before.

3. It is one thing to be converted at a Sacrament,

Sacrament, another to be converted by  
the Sacrament. We know when the Sa-  
crament is administred there is some ex-  
pounding, exhorting, preaching, praying,  
Minister and Congregation calling upon  
God, in the Name of Christ, supposeth  
his full mans heart be wrought upon, yet  
then it is rather by somewhat at the Sa-  
crament, then by the Sacrament it self.

*Sacramen-  
tum habet  
vim impera-  
toriam gra-  
tie, ratione  
orationum  
ministerii &  
Ecclesie, Sic  
Guliel. Paris.  
Itrall, de  
Sacr.*

4. It is one thing to be an ordinance  
that possibly may convert, another thing  
to be an ordinance properly to convert;  
if we grant a man may possibly be con-  
verted by the Sacrament, yet we deny the  
Sacrament to be properly for conversion,  
as the word is, or thus. It is one thing  
intentionally to convert as an institution;  
and another accidentally to convert as an  
occasion. That the Sacrament in its or-  
dinary use is purposely appointed of God  
for sinners conversion, as the word is I  
utterly deny: though of some particular  
conversion, the Sacrament should prove  
an occasion, as other things may doe.  
The visible works of the Lord, the holy  
lives, and courageous deaths of the Saints,  
the fervent prayers of Gods suffering  
servants, &c. have been occasions of  
some conversions.

*Aug. 7. de  
St. Stephano  
non sic oras-  
ses Ecclesia  
Paulum non  
habuit.*

From N conver

conversion of Paul; to the prayer of  
*Simeon* Act. 7. 60. Act. 22. 20. Gods sore  
 and sudden judgments upon notorious  
 sinners have occasioned the same upon  
*some Walden*, whence were the Wal-  
 denses, seeing among many men to be  
 merry, one suddenly fall down dead, it  
 struck to his heart, he went home a peni-  
 tent, and proved a precious man. *St. Au-*  
*gustine* reports how his father *Patricius*  
 was wrought upon, and brought from  
 being an impure Manichee, by the pa-  
 dent carriage, and pious conference of  
 his mother *Monica*. I meet with a story  
 of one that gave a young prodigall a ring  
 with a deaths-head, with this condition,  
 that he should one hour daily, for seven  
 daies together look and think upon it,  
 which beed a great change in his life. It  
 were ealie to instance in many things that  
 have occasioned good in this kinde, so  
 may the Sacrament doe, yet not be an  
 ordinance proper to convert, as the  
 word is used. To establish and confirm the truth  
 in this case, what the Lords Supper is not  
 that whereby is to be wrought the con-  
 version of sinners, which I shall make  
 good from three grounds.

I. From

1. From the waies of conversion.

2. From the kindes of conyerction.

3. From the terms of conversion.

1. If the Sacrament converts sinners it must be by one of these two waies.

Either as a naturall Agent; by an inherent power; or; as a morall Instrument; by a derived power.

The Sacrament sure doth not cause conversion in a physicall way, from its own vigorous nature and inherent power, for then when that cause is actually proposed, such an effect would be ordinarily produced, as appears is not. No naturall immediate cause, liath the effect going before; onlong after. Conversion is before any Sacrament received in severall, and in other they receive Sacraments, and yet the Lord knows remain unconverted. Naturall causes and their effects do so reciprocate, as bring but forth the cause, and soon follows the effect. But so the Sacrament works not upon Saints, where there is no such putting of bars, as may be conceived by sinners, yet how oft is the effectuall benefit thereof from them suspended? they finde not the good a great while, yet it may be much of that they so much desired, they meet not with, which

*Causa in actu posita  
impossibile est  
non sequi  
effectum;*



argues it hath no inherent power, as a naturall cause to act from it self upon good, much lesse can be lookt for upon bad. There is difference between a naturall and a morall Agent, God conveys power to a naturall Agent to doe its own action, so to work from an inward principle of it self, as to bring forth such effects as pertain therunto. This is not the case of the Sacrament: And as it hath not a power to work by way of infection, for the conversion of sinners, so neither by way of dispensation or elevation of God, to that use in its ordinary course, as it hath not a power to convert from an absolute indolence, so neither as an instituted ordinance, set apart for that purpose. Second causes can effect nothing without the continued concurrence of God, the first cause, carrying them to that end he intends. Instruments only work, as they are appointed, assisted, and directed by the chief Agent, now for the Sacrament to convert, is not the work for which God hath ordained it, for which God attends or intends it. It hath no derived power for that purpose, should the Lord have meant it for this matter, he would have left some precept to injoin the

*Instrumen-  
tum totius  
substantie  
actionis prin-  
cipalis agens  
in a quo di-  
rigitur.*

the Minister to give, men to receive it for that end, some promise to accompany and encourage the use hereof for this cause: as he hath done for the word to dispense and hear that, that thereby sinfull men may be converted and live, *1 Jo. 5. 3. Encline your ears, hear, and your soul shall live*: Yea men for present dead in sin, yet the Lord hath promised they shall hear his word and live, *Job. 5. 25.* The hour is, the dead shall hear the voice of Christ, and they that hear shall live, hence we have warrant to sound the word of life in dead mens ears, but where is the warrant to put the bread of life into dead mens mouths that thereby they may convert and live?

2. Conversion for the kindes is two-fold, as we finde by its foot-steps in the new Testament,

A conversion from Gentilisme to Christianisme.

A conversion from the state of nature to grace.

The later is more then the former: The former conversion may be, and yet men never come to the later, as it were easie to instance from divers in the Apostles daies, who though they were converted

verted from Paganisme to Christianisme, yet were not converted from the corruption of nature, to a state of sanctifying grace, now this conversion being the more excellent, it is the more difficult, yet if the Lords Supper be proper and prevalent to cause this conversion, which is the greater and rarer, why not apt and easie for to effect that conversion rather, which is lower and lesser. Yet

1. If so, then how was it that our Saviour sending forth his disciples to convert men to the Christian faith; out of the Pagan world, did not appoint them to administer his last Supper, as well as to preach the Gospel, and baptize, *Matth. 28. 19, 20. Act. 26. 17, 18.* God speaking to *Paul, I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, &c.* How? by giving to them the Sacrament of the Supper? No, by opening to them the doctrine of the Gospel.

2. If so, then were we to go to the Jews, Turks, Indians, to convert them to the faith of Christ, at our first entrance we were to administer the Supper of Christ, as well as to preach the Gospel of Christ, that being a converting ordinance, and

and a way for the first gathering a Church, as well as this.

3. The terms of conversion, are from sin and satan, to God and Christ, *1st. 26. 18.* Now if the Lords Supper be set up in the Church to convert and turn men from sin, to God, then when we finde men most desperate in sin, and distant from God, obstinate in sin, and most opposite to God; we ought to presse them, not only to take good counsell from the word, but to take bread and wine at the Table of the Lord, to deal with them in this as in that, *2 Tim. 4. 2. I charge thee so Preach the word in season, and out of season*, that is, saith one, both to the willing and the unwilling. Yea, and so must we deliver the Lords Supper, urge it upon men, though no minde to it at all, if that it be as the word appointed for their conversion, yea and may not the Christian Magistrate go further? who in the Church, though he cannot force inward conversion to the faith, yet may compel to the outward means appointed for mens conversion, and so constrain people to partake at this Table.

This then might colour that custom and constitution to injoin all at 16. years

of age, to receive the Sacrament; the thoughts of it makes my heart even quake, no doubt this hath been the damnation of divers. As the cruell Spaniards forcing the Indians into the rivers, pretending baptisme, and so caused the destruction of numbers. But to conclude, if the Sacrament be a converting Ordinance, give the word whereby it is ordained to convert, for as it must have a word of Institution, or it could never be a Sacrament, so it must have a word of Institution for what it works as a Sacrament.

*Obj. 7.* As is the word so is this, a teaching, therefore a converting Ordinance.

*Ans.* A teaching therefore converting, it follows not, if we respect even the word, its end in teaching is not only the converting of sinners, but the perfecting of the Saints, *Eph. 4. 11, 12*. Christ gave some Apostles, some prophets, some Evangelists, some Pastors and Teachers, not some Pastors, and some Teachers, as in the rest, but joining them together, Pastors and Teachers, intimating (as *Augustine* and so *Anselme* expounds) two names but one office, importing how the Pastors place is to teach.

But

B<sup>ut</sup> as we observe who, for why. For the perfecting of the Saints, for the joint <sup>Παρε</sup> ing of the Saints. The Greek word is from <sup>χεται</sup> Chirurgians who set limbs in joint being <sup>πολυ</sup> out of place, and binde up splintered bones that be broke, so as they may become strong and sound. When Gods Saints by their lesser slips are like limbs out of joint, or by greater falls are brought to broken bones, *Psa* 51. 8. then its the Pastors <sup>Offa anima</sup> place by teaching to set, and binde so up, <sup>(spiritualia,</sup> as after to be more strong and stabler. <sup>Basil,</sup> Thus in the ministry of the word, the great end why we teach is, the good of Gods Saints, to recover their relapses, to increase their graces, and so present them perfect in Christ, *Col.* 1. 28. So the Lords Supper which we administer, its true it teacheth, to wit, the Saints of God, to see the love of God, in the death of Christ, to know and to apply the mercies of God, in the merits of Christ, it teacheth them the vertue of a crucified Christ, in conquered lusts, and quickned graces, &c.

*Ob.* Baptism is a regenerating Sacrament, and therefore so likewise is the Supper of the Lord. *Object.*

*Answ.* We grant that Baptism through the Spirit is regenerating, *Joh.* 3. 5. *Answ.* Ex-  
cept

cept a man be born of water and the spirit, &c. Christ saies not, born again of the spirit and water, but of water and the spirit. He puts not water after the spirit, as fire is put after the Holy Ghost, *Mat. 3. 11.* as if the word water, were only added to explain the spirit, the workings whereof are as water, so fire there is after the Holy Ghost, to shew that its workings are like fire, intending by both but one thing, but water is set before the spirit, thereby to import that another matter besides is meant, to wit the Sacrament of Baptism, the outward sign whereof is water, and indeed baptism in ordinary course where it may be had, is of necessary use for regeneration and salvation. Therefore our Saviour speaking to *Nicodemus*, who was a man that might have Baptisme, if he would, assures him, *that except he was born again of the water of Baptisme, and the work therein of the spirit, he could not enter into the Kingdom of God.* Hooker affirms that thus all the ancients were wont to expound the place. And that Baptisme is through the spirit a sanctifying and regenerating Ordinance, the language of other Scriptures speaks the like, *1 Eph. 5. 26. Tit. 3. 5. 1 Pet. 3. 21.* But that

Hooker, *Er-  
clefia polia.*  
*lib. 3. 59.*  
*& 60.*

that therefore the Lords Supper is so, it follows, nor may rather therefore the Lords Supper is no regenerating Ordinance, because Baptisme is, for as the Lord will have Officers to Ordinaiges for severall uses in his Church, and not all about the same business, as we say of the four Elements, that one is earth, another air, &c. is for the good of the universe, and that this is earth, and that air, is the pleasure of God the creatour, so for the two Sacraments, that one is for regeneration, another for confirmation, is for the good of Gods Church and chosen, and that this is for spirituall birth, and that for spirituall growth is from the pleasure of the Lord, the institution. The Lord appoints two severall Sacraments, to suite to two severall subjects, and to serve for two severall intents, Baptisme being a regenerating Sacrament fits to Infants, who are subjects capable of the inward grace, therefore of the outward means. The Lords Supper being a corroborating Sacrament, fits for men converted to, though weak in the Faith: God loves to work by means, now for the regeneration of Infants, there is no other fit Ordinance, whereof they are capable but baptism.



tisme, Men grown, for their conversion and regeneration; there is the word preached, a proper Ordinance whereon they ought all to attend for that end; *1. Cor. 12. 13. Of his own will began he us, by the word of truth, wherefore for every man he will save us.*

The Sacrament as they are meet for severall persons, so for severall purposes. Baptisme is the breeding Sacrament.

The Lords Supper is the feeding Sacrament.

We must be bred before fed, and yet fed, being once bred.

Baptisme is once administred, it being sufficient we are once new born.

The Sacrament of the Supper is of continuance, because we need frequent food.

Baptisme is a Sacrament more contract, the subject being capable of lesser receipt.

The Lords Supper is of a more enlarged compasse, the subject thereof having larger capacities.

Grace once received though at first but little widens, as it were the soul, and so is meet for more.

Baptisme hath but one main businesse, the regenerating, washing, purging the

soul from the stain of sin, hereupon one sign in this Sacrament sufficeth, to

witnesse thereof to intimate its main

work.

The

The Lords Supper hath more basinesse  
then one, hereupon two signes are taken  
for this, to wit, bread and wine which  
do lively signify what this Sacrament  
concerns, Two things especially.

The encreasing of our grace.

The enlarging of our peace.

Bread represents that in Christ, which  
is to confirm and settle our souls in  
grace.

Wine represents that of Christ, which  
is to comfort and settle our souls in joy  
and peace.

In this Sacrament Christ comes forth  
more fully with his body and blood, that  
he may the more sweetly solace the souls  
of his servants, so we see the work of re-  
generation pertains to Baptisme; the Lords  
Supper hath other glorious designs,  
that peculiarly concern the Saints of  
God.

*Obj. 1.* Unprofitable hearing the word  
is as great a sin, as unworthy receiving of  
the Sacrament, therefore if men be not  
suffered to receive, they should not be al-  
lowed to hear.

*Obj. 2.*

*Ans.* Unprofitable hearing Gods  
word, is a great sin we grant, *Mat. 23. 29.*

*Ans.*

*Heb. 13.* we then to that soul that adds

so that this greatness of unworthy receiving the Sacrament, that men who fall between these two millstones, no marvel he be ground to powder. The ship where in Paul was, *Act. 27.* cast in a tempest, where two seas met, was without help broken all to pieces, *ver. 41.* O let men beware they do not plunge their souls where two such great seas meet, for how shall they then escape?

Men guilty of the one have the more excuse to keep off from the other.

3. Unprofitable hearing the word is not so great a sin, as unworthy receiving the Sacrament, which I shall clear from a fourfold cause.

1. Because unprofitable hearing is a sinfull act, only in the manner, whereas unworthy receiving is sinfull both for matter and manner, men remaining in a bad estate, are bid to hear the word, it being a duty that concerns all. Three or four times in one chapter, we have this charge given, *That whosoever hath an ear to hear, must hear. Rev. 27.* and God threatens those who refuse to hear, *Act. 3. 23.* so that men hearing, the act is materially good, being that which God commands, and the action is not to be omitted, but the

the Actor, and the manner of the action  
is to be reformed. They doe not sin be-  
cause they hear, but it is their sin not to  
be bettered by hearing, but how for wick-  
ed men to receive the Sacrament, there  
being no word to warrant it, the very  
thing in the substance of it is sinfull, be-  
sides those evil occurrences in the trans-  
action that makes it more out of measure  
sinfull. *Howe and bread noisio over vana*  
v. 2. Because naturall men coming to the  
word, may possibly not be alway and al-  
together unprofitable hearers: whereas  
so oft as they come to the Lords Table  
they are certainly alway and altogether  
unworthy receivers: they hearing the  
word, though they do not gain so much  
good as we wish, yet they have some be-  
nefit, they are not converted, yet they are  
restrained, and in many things reformed,  
as *Herod* was by hearing of *John*, Mark.  
6. 20. they are not altogether wonne, yet  
they are oft almost periwaded; as *Herod*  
was in hearing *Paul*, Act. 26. 18, 19. so  
as meet they hear still. Whereas wicked  
and worldly men, let us take them when  
we will at the Table of the Lord, they  
are all every one, altogether, every way  
unworthy receivers, sitting under a sad  
sin.

3. Because

10. 3. Because this unworthy receiving  
doth ever suppose unprofitable hearing of  
Gods holy word. Both  
1. Before the Sacrament; and  
2. In and at the Sacrament.  
Whereas unprofitable hearing doth  
not so suppose unworthy receiving.  
Wicked men in that they receive the  
Sacrament unworthily, we may conclude  
they have often heard the word unprofi-  
tably. The word of God it doth alway  
accompany the Sacrament, though the  
Sacrament goes not ever with the word;  
where the Sacrament is there is the word.  
A word of institution, and some words  
of instruction, of ordination and exhor-  
tation. At the Sacrament there is not on-  
ly to be seen terrene signes signifying, but  
also to be heard, the divine word sancti-  
fying, so that a man cannot sin against the  
Sacrament in unworthy receiving, but he  
also sins against the word by unprofitable  
hearing, whereas, a man may sin against  
the word by fruitlesse hearing, and yet  
not sin against the Sacrament by wretched  
receiving, and so the sin lesse, being single,  
then when they both meet in action and  
season together.

4. Because in unworthy receiving the  
Sacrament

Sacrament greater mercy is abused then in unprofitable hearing of the word, and that in two respects.

1. If we respect the matter of mercy represented.

2. If we respect the manner of representing mercy.

The mercy represented in the Sacrament for the matter of it, is surpassing. The word proceeds out of the mouth of the Lord, the Sacrament issues out of the side of the Lord, nearest his heart. In the word we have the sayings of God. In the Sacrament the sealings of God. In the word is the breath of Christ. In the Sacrament the bloud of Christ. In the word we have the love of God, in the voice of Christ. In the Sacrament the love of God in the crosse of Christ.

The representing of mercy in the Lords Supper, for the manner is very admirable beyond the way of the word. The most taking way upon the heart, is proposing of objects to the eye, *Lam. 3. 31*, Great sorrows on earth are caused by dolefull spectacles, and the best comforts of heaven, lie in beatificall visions. At the Lords Table there is not only sounds for the ear, but signes for the eye, not only audible

audible documents, but visible elements, that we may not only hear of Christ, but see him, yea take and taste him, all the senses are met with, the more to move the heart, God helps the weaknesses of his servants, as Christ condescended to Thomas, Joh. 20. 25. *Come see the prints of the nails, put thy finger into the hole of my side,* &c. thereby to strengthen his faith; and thus in this, and therefore where such mercy is abused, sin must needs be encreased. So seeing the surpassing greatnesse of this sin of unworthy receiving, compared with the sin of unprofitable hearing, it may justly deterre many from the Table of the Lord.

*Object.* *Obj.* All with us have taken the covenant, therefore all may take the Sacrament.

*Answer.* *Ans.* Its true, men among us have taken the covenant, and could we see in their course a care accordingly to keep it, it might be a good mark and means to commend them to the table of the Lord. History tells of the old Covenanters or Leaguers in France, who solemnly took an oath, the tenour whereof runs thus, *If I incline to contrary parties, If I make any marriage, enter any friendship, assist any body, or say to any of them, God*  
*Good*

And you, what day. Let a thunderbolt strike  
 me dead. And On the same in their after  
 course, thoughts of their covenant, fears  
 of the thunderbolt, held them in conti-  
 nual awe; were things thus with us, it  
 were something. But *For many among us, their taking the*  
*Covenant, is as no taking, for though they*  
*have taken it into their mouths, to vote*  
*for it, and into their hands, by subscribing*  
*their names to it, yet they never took*  
*the Covenant into their hearts, to love it,*  
*or into their lives to follow it. They*  
*once took it, but they have untaken it*  
*again; what they once said with their*  
*mouths, they have oft since unsaid with*  
*their lives, they have made a covenant*  
*with God and heaven, but live as if they*  
*had made a covenant with the devil and*  
*hell, Isa. 28. 15. They have by abominable*  
*rebellions broken their covenant with*  
*God, and covenant breakers are no fit*  
*Sacrament takers. Those that go out*  
*from the covenant are not meet to come*  
*into the Sacrament. To come to the use*  
*of a Sacrament in the abuse of a cove-*  
*nant, to shrink of a Sacrament course un-*  
*der a covenant curse, such may rather*  
*look for judgement from God, then be-*  
*lieve*



*Amurath*  
the first Em-  
peror of  
the Turks.

*Annales St-*  
*lesierum.*  
Chron. Ca-  
tion, lib. 15.

traments from Christ. I have read of *Vladislaus* King of Hungary, having by covenant and oath, concluded with *Amurath* of an inviolable peace between the Turks and Hungarians, yet after contrary, this Hungarian King proclaiming warre with the Turks, and being in a hot battel where *Amurath* was worsted, he puld out of his bosome the articles of the covenant, spreads them and looking up to heaven, cries, *O Jesus Christ, see these leagues thy Christians have sworn by thy name, and broken them again, if thou be God, revenge this wrong.* Instantly the battel turned, *Vladislaus* was slaine, his Army put to the sword, and O the butcheries and bloodsheds that followed upon the Hungarian Christians. Those men then who have broken a solemn Covenant made more immediately with God himself, shall they think to come to this Table, and drink the blood of Christ? nay but rather that God to their adversaries should give out their life blood to drink, and in stead of their eating the body of Christ, God should cast out their carcases for the souls of the air to eat. *John 13.* The very covenant engages many to keep, and so be kept off from the Sacrament.

Doth not our Covenant binde us to  
reform Religion according to the Word of  
God, in doctrine, discipline, and the practise  
of the best Reformed Churches. Now to ad-  
mit men in their known wickedness, to  
sit at the Table of the Lord, crosses the word  
of God, and way of the Churches, this  
is not to reform, but deform Religion,  
this is not to conform it to the word of  
God, but to transform it according to the  
will of man, doth not the covenant re-  
quire, not to stir up prophaneesse and  
what ever is contrary to sound doctrine  
and the power of godliness, and will  
this allow prophane men to presse to the  
Table of the Lord? Doth not the Covenant injoin, to go  
before others in an exemplary Reformation,  
to be a example for our own, and other mens  
sins, &c. And yet may we embrace men  
in their sins, to sit down at the Supper of  
the Lord? Or doth not the covenant, as  
in other things, so in this, call for a  
stricter course then ever?

*Object.* If man be bad, they have the  
greater need of all good means to make  
them good, therefore the Sacrament.

*Ans.* Bad men indeed have need of  
means to make them good, but then it

*Qui scelerati  
vivunt in  
Ecclesia &  
communicant  
non desunt  
pariter se  
sali commu-  
nioni mun-  
dari, discant  
ad emendat-  
ionem nil pro-  
ficere sibi.  
Orthod.  
Conf. Art.  
7. c. 2. de Sac.*

must be fit and fitable means appointed  
for that end. The Sacrament is not the  
proper means to make bad men good,  
but good men better. God hath set apart  
means, some for the reformation of the  
bad, some for the confirmation of the  
good; now the proper means must be  
applied to each, or all in vain. Suppose a  
man in a dangerous disease, physick is  
Gods Ordinance, and a good means for  
cure; but then it must be proper physick,  
fitable for this disease, or else it may kill,  
instead of cure. So in this. The Lords Supper is fit and  
fitable to make bad men good; bad men may there-  
upon become much worse, for it oft falls  
out when such receive from a double  
reason. By reason of their own presumpti-  
on, having been at the Sacrament, they the  
more boldly call themselves on the occa-  
sions of sin; and if they be overcome in  
some foul fault, it is but going to the Sa-  
crament again, and all will be well, as a  
diseased man ventures into the cold, and  
wounds his body with all other, making  
account to recover it by a few pills, or a  
purgative, at present or a spring.  
By reason of Gods judgement, they

they prophane the Sacrament, and God leaves them to their prophanenesse, they come in sin, and God lets them go out in sin, and go on in it, worse after then ever, God in stead of giving them Christ, he gives them up to their lusts, which they prefer before Christ.

3. To put men openly bad by the Sacrament, may be the best means to make them good, 1 Cor. 5. 5. Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord. A sad punishment so to be given up to the devil, yet thereby is meant a double good, the destruction of sin, and the salvation of the man, that thereby flesh may dye, and the spirit may live. A smart salve, but a sweet cure. A proper plaster for filthy sores.

Obj. Thus to put people from the Table of the Lord, is an imperious novelty brought in by men that still love and long to Lord it.

Obj. 2.

Ans. To debar notorious sinners from this Sacrament,

Ans.

1. It is no novel thing.

2. It is no imperious thing. To clear both,

1. Let us see how this is no new cen-

sure,

O 4

sure,

Canon, 26.

But if we look either to later times, or to remoter times. Convocations and Canons have concluded this as a charge upon the Minister, that he should not in any wise admit any, of his flock openly known to live in sin notorious without testifying repentance.

In the Rubrick of the common prayer Book before the Communion, it is thus enjoined,

That, if any be an open and notorious adulterer, or such, that the congregation is by him offended, the Minister shall call him, and admonish him in any wise not to presume at the Lords Table, till he hath openly declared his repentance, and given satisfaction to the congregation offended. So if persons persist in variance, he must not suffer them to partake of the Sacrament till they be reconciled: If one seek peace and the other refuse, the Minister shall admit the penitent person, but not him that is obstinate. Yea memorable is that which the communion against sinners in the Service Book, mentions. How in the Primitive Church there was a godly discipline, that such persons as were notorious sinners, were put to open penance, that their souls might be saved in the day of the Lord,

+ O

and

and others made more afraid to offend. In stead whereof, till the said discipline may be restored again (which thing, saith the Book, is much to be wished) it is thought good, etc. Yea if we go to further times, the Ancient Fathers speak up full to this. || Ambrose, who lived in the times of Gratian and Theodosius Emperours about the year of our Lord, 374, saith thus, I will that he that is guilty and hopes for mercy, to seek it with tears of the whole people, and if twice or thrice he be refused at the Communion, let him think to have received too slight a cure, and go to his work again more thoroughly. When Theodosius the Emperour had commanded a slaughter at Thessalonica, and soon after offered to come to the Sacrament, Ambrose forbid him. With that, saith he, reach out thine hands yet dropping with sacred blood, and with them lay hold of the defiled body of the Lord, or lift them up against that precious blood of Christ, to thy mouth. Christ here is both vehement and abundant in this, who lived about the year of the Lord, 398. To the Lord Table, saith he, it is violence to admit a man openly polluted with sin, when a man hardly possessed with devils, referring to the custom that

Volo veniam  
rem speres po-  
tas cum la-  
chrymā, potas  
populi vitiis  
fletibus, ut  
ignoscatur  
obstiter de-  
cum 20 an 30  
fuerit dilige-  
re, commu-  
nis et de de-  
mum se sup-  
plicasse. De  
pauca c. 12.

Chryf. T. 3. du  
Mat. Hom.  
33. Col. 670.

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then was to keep off 3. sorts from the  
 Supper of the Lord, *Catechumens, Excom-  
 municants, Profane*; and accounting this last  
 the worst, Let him be, saith that Father,  
 who he will, a Magistrate, a Captain, a  
 crowned King, if he come in his sins, he  
 must be put by. No small vengeance  
 hangs over their heads, that will ad-  
 mit such men to the Supper of the Lord.  
 I had rather give my self a sacrifice, then  
 give to such men the Sacrament, thus he  
 St. Cyprian, who was about the year after  
 Christ, 240. exceedingly condemns the  
 rash giving the Supper of the Lord to  
 some relapsed from the faith, and wretch-  
 ed in their life, and commends other con-  
 gregations for care in this case, conclu-  
 ding that this holy ordinance doth not  
 appertain to all. *Justin Martyr*, who  
 was about the year after Christ, 150. in  
 his apology for Christians to *Antoninus*  
 the Emperour, writes thus, In our Assen-  
 sion we eat and drink of the Lords Supper,  
 but such as being unworthy, continue in pro-  
 fessing the true faith, and leading just  
 lives, Christ bids us not. His testimony  
 is the more to be marked, living so near  
 the Apostles times, not above thirty years  
 after St. Paul, yet then this course was  
 practised

Cyp. Sermon  
 de Episcopatu  
 pag. 118. Ab. 11  
 Justin Martyr  
 Apologia  
 cap. 1. 11. 12.  
 Justin Martyr  
 Apologia  
 cap. 1. 11. 12.





*Muli sunt  
qui discipuli  
sunt imperii  
et iudicant  
et rationem  
sufficientem  
sibi habent  
etiam quod  
non sunt  
viri et non  
aliquid in  
se habent  
etiam quod  
non sunt  
viri et non  
aliquid in  
se habent*

*etiam quod  
non sunt  
viri et non  
aliquid in  
se habent  
etiam quod  
non sunt  
viri et non  
aliquid in  
se habent*

noted out of those words of Christ in *Mat-  
thew* against Anabaptists, He that secor-  
ding to the will of God bears rule godly,  
doth nothing less than dominion or lord-  
ship, for he does more of all serve in this we  
are the servant of the Church, not leading,  
but labouring for its good, in unity and  
peace, *Iustin* speaks excellently to this for  
it seems in his time there were those who  
opposed this power to the Church, and  
charged it to be an imperious pride,  
whereupon he saies thus, there are many  
who without good discipline an imperi-  
ous rule, and ascribe just censures to be  
the fruits of pride, whereas it is not imperi-  
ous, but where somewhat is contin-  
ed in sin, nor is it pride but where  
due discipline is neglected and abandoned.  
Its horrible pride is that which with the  
School of Christ's government. When re-  
formation began in *Antwerp* times, some  
professors professed they had rather live  
under the dominion of the Turky, than  
where all should be ordered according to  
the will of God, such a fear, remain still  
that shall not come under rule, though  
that which Gods word requires. De-  
ty in this kinde, the Apostle three times  
in no chapter commands, *Hepais* *Re-*  
*member*

submit them that have the rule over you, ver. 7. Obey them that have the rule over you, ver. 17. Salute them that have the rule over you, ver. 24. Sure in the Churches of Christ, though none to lord over, yet some to rule over, Christ hath appointed: to some to be ruled.

*Obj.* To put people by the Sacrament, *Obj. 2.* is judging mens consciences, when God alone knows the heart.

*Ans.* The true knowledge of mens *Ans.* hearts is twofold, to wit,

1. Intuitive, which is by an immediate looking in.

2. Arguitive, which is by a further going about.

In the first sence, so God only knows the hearts of men, his eyes by an instant and direct inspection, takes at once an exact view of all the windings and corners of the crookedest and closest hearts, *Pro. 15. 11.*

In the second sence, so we know the hearts of men by fetching a compass, and comparing one thing with another, and by reasoning from one thing to another, we argue out the estate of mens hearts, *Pro. 20. 5.* Counsell in the heart of man is as deep waters, but a man of understanding

standing draws it out, let mans heart be never so great & deep, and the counsels of it lie never so low, yet the fiery and flaming eye of God suddenly sees to the bottome. An understanding man can by reasoning and observing draw out the heart in its counsels and colours by degrees. The inwards of every mans heart lies open and naked to the eyes of God, as the intrals of a beast, when the skin is pulled off, the belly ript up, and parts cut asunder, lie open to our eyes. Thus the Apostle expresseth it in the greek Heb. 4. 13. yet we may by ourward discovery learn to know much of mens hearts.

Τὸ τε ἀχρὶ  
ἀπομύσει  
τὰ ἐν ἡμῖν  
οὐκ ἔστι  
κρυπτόν

A twofold knowledge is here further  
considerable.

1. A knowledge by the roots.

2. A knowledge by the fruits.

1. By the roots, that is, by what runs within, the workings in and of the heart more abstractly, than we know our own hearts by the thoughts.

2. By the fruits, that is, by what comes ordinarily out from men in their words and deeds, and thus we know other mens hearts, *Mat. 7. 16, By their fruits ye shall know them.* And now accordingly we judge.

judge. If I would judge my own heart and estate, I will look first to what lies inward, and observe the workings and movings of my own thoughts.

If I would judge another mans heart and estate, I will look to that which lies outward, and observe the way of his words and works.

There is a great difference between Gods judging of men and our judging of them. God judgeth of mens wales and works, according to the heart, and inward thoughts. If a mans heart be good or bad, so God reckons the man good or bad. We judge of mens hearts according to their wales and works, when the stream of a mans life runs puddle water, we judge the spring head in the heart, is unclean and naught.

1. We judge by their words of their hearts, for out of the abundance of the heart, *the mouth speaks*, Mat. 12. 34. The Physicians looking upon the sick mans tongue, when he sees that foul, he concludes it is worse within, when mens tongues are black and speckled with oaths and lies, it argues a rotten heart within. It's a smoky house where ordinarily the smoke breaks out at doors and windows.

By

By the words of mens mouths they bewray the thoughts and estate of their hearts, *Mat. 8.* When *Simon Magus* offered to buy the gifts of the Holy Ghost with money, then *Peter* knew his thoughts were bad, and his estate was naught, Pray that the thoughts of thy heart may be forgiven thee, to I perceive thou art in the gall of bitterness, and bond of iniquity, *ver. 22, 23.*

We judge of mens hearts by their works. The hand of the watch or clock without, shew how the wheels within go. The heart is the fountain of all actions, *Out of the heart proceeds, murders, adulteries, thefts, &c. Mat. 15. 19.* An evil man out of the evil treasure of his heart, bringeth forth evil things, *Mat. 12. 35.* We read of *Tiberius*, when one pretended to the crown, and could not by many questions be tripped in his tale, he desired to feel his hand, and finding not there the delicacy and softness of a prince, but the hardnesse and roughnesse of a mechanick, he soon discovered the truth, Let men pretend to Christ, yet if their hands be hard, if they be exercised in the works of wickednesse, the workers we know be naught, and we judge them

ΟΛΩΝ ΕΩΣ  
ΡΑ ΟΚΛΗ  
ΡΟΤΕΡΟΤΕ  
ΚΑΙ ΔΕΛΕ  
ΦΑΝΕΣ ΚΑ-  
ΤΑΜΑΘΩΝ.  
Ε' ΕΛΗΤΗ ΠΑΥ  
ΤΩ ΕΩΣ  
ΤΑΥΡΟΝ  
ΙΩΣΗΦΟ, ΔΕ  
ΒΕΛΛΟ ΙΩΔΑΙΩΝ  
ΑΝΑΓΕΝΕΤΟ

men unmeet for the Table of the Lord.

*Object.* Mat. 7. 1. Judge not.

*Answer.* Rash and unjust judging of men our Saviour forbids, which as *Augustine* hath well observed, consists especially in two things.

1. When we see a man do good, yet judge his internall meaning therein to be naught.

2. When we see a man do ill, and so judge his eternall being, that therefore he will never be good. When we judge a wicked man unmeet for the Table of the Lord, we do neither of these, we judge him from his ill actions, to be for present in an ill condition, what his case shall be for future, we enter not upon.

*Object.* Though men be wicked, yet there is no word to warrant their refusal from the Sacrament.

*Answer.* To the Sacrament. Is there any word to warrant their acceptance? That which the word of God doth not embrace and allow, it doth refuse and forbid. If the Scripture doth not approve their admission, it doth approve their rejection, as in other things so in this where Gods word is not with, its against.

*Non reprehendamus ea quæ nescimus quo animo fecerunt, nec ita reprehendamus quæ manifesta sunt in defectum suum. Aug. de serm. dom. in mont. 1. lib. 2.*

*Object.*

*Answer.*

*Quodam in  
Scripturis &  
fuit & di-  
cuntur, qua-  
dam in scrip-  
tura sunt est  
non dicuntur.*

2. Warrants for things are found in the word two waies.

Formally in syllables.

Virtually in principles, by explicate sentence, or implicate consequence: many things may have a sufficient Scripture-warrant, though not a direct expresse Scripture-word. To the case in hand, That professed Pagans, Idiots, mad men, persons actually drunk are to be denied the Supper of the Lord, the Scripture surely warrants it, yet where doth the Scripture expresse word it?

The Gospel condemns all unworthy receiving, and declares that whoever eats and drinks unworthily, *eat and drink their own damnation*, 1 Cor. 11. 29. and the Gospel commands all pastoral care to prevent sin, and by all good waies to preserve, and save the souls of such as are under charge, *Mat. 10. 28*. Now come to such as we may be sure will fall under this soul-damning sin of unworthy receiving the Sacrament, if we admit them, to prevent so sure a sin, and so sure a judgement, the Gospel well warrants our refusal of them: where there is in men an unworthinesse in their conditions, there will be a certain unworthinesse in their transac-

ons,

ons, if sinfull in their estates, then sin-  
full in their acts, so that as a reall unwor-  
thinesse, secret and hidden, yet known to  
a mans self, should make him of himself  
testifie the Table of the Lord, so reall un-  
worthinesse when it is visible and open  
gives from Gods word a sufficient ground  
to them in place that know it, to forbid  
those the Table of the Lord.

And if Gods word warrants that to be  
adjudged visible unworthinesse, and de-  
barrable from the Table of the Lord, which  
ariseth only from a privative cause, as  
want of wisdom in a fool, or use of reason  
in a frantick man, then without doubt the  
word warrants our judging that to be vi-  
sible unworthinesse, and sufficient to de-  
bar from the Lords Table, which also  
proceeds from a positive cause, to wit, open  
evils, in wicked men.

3. Gods word yet gives forth its war-  
rant more fully, not to suffer such sinfull  
men to associate with us at the Supper  
of the Lord. Now the word forbids our communion  
with them and commands our carriage  
towards them. Two things there are to  
be taken notice of. As well as  
First, There is a private familiarity



in ordinary converſes.

2. There is a publike fellowſhip for religious uſes.

Now our care and carriage towards wicked men, in reſpect of both theſe, lies thus.

For the former the word of God requires, that we draw forth from among them.

For the latter, the word of God enjoins, that we put them forth from among us.

As if we reſpect intimate familiarity in private converſes, the Scripture bids us to withdraw from them, *1 Thim. 3. 6.* We command you brethren in the name of Jeſus Chriſt, to withdraw yourſelves from every brother, that walks diſorderly. *1 Cor. 5. 11.* Doth not ſay, withdraw from the Congregation in which, or from the publick Ordinances at which, a diſordered brother is; but from the diſordered brother himſelf in reſpect of private ſociety; and keeping him company ſo explained, *1 Cor. 5. 4.* Do not company with him; that he may be ſhamed, to withdraw from the Congregation where he is; it doth caſt ſhame upon them all, as well as him, which in juſtifie the word where warrants. If

we respect publike fellowship in religious exercises, and for the congregationall use of holy Ordinances, then the way the word prescribes is, not to come out from among them, but to cast them out from among us, we must keep our stations still, and remove them, not our selves. This course the Apostle appoints the Church of *Corinth*, concerning the incestuous person, *1 Cor. 5*. In which chapter he speaks to the point in hand, two considerable waies.

1. By a figurative allusion in the 7. verse.

2. By an illative conclusion in the last verse.

1. The Apostle alludeth unto the figures and fashions, as the feast of the Jewish Passcover was wont to be celebrated, to wit, with unleavened bread, *Exo. 12*. Now the similitude being thence fetched, we may think the Apostle therein had a principall aim to direct these Corinthian Christians the rather, touching the course that ought to be taken among them, for the more pure administration of the Supper of the Lord, it succeeding in the place, of the Passcover, and perswades to purge out the old leaven, that is, put out scan-

*Cum fratre  
in quo vitia  
hac reperti-  
untur, non  
solum sacra-  
mentum sunt  
videnda sed et  
communio  
ostium de-  
bet, ut crude-  
lis cum vi-  
datur, & se  
corrigat.  
Amb. com.  
in 1 Cor. 5.*

scandalous and vicious livers, that as former-  
ly the Paschall, now the Eucharistical  
feast may be well kept, *ver. 8.* the reason  
is given in that heaven let alone it may  
sour the whole lump. One scandalous  
sinner let alone, may prove prejudiciall  
to the Assembly, purge out therefore. *&c.*  
Let not prophane persons be suffered to  
eat with you at the Lords Table, so *Amb.*  
*bruse* long since, and *Diodes* of late, under-  
stands that eating mentioned in the 11.  
*verse*, to comprehend. Because their  
heaven of wickednesse, may leaven others,  
therefore they are to be purged out, and  
not to be eaten with, now an immutable  
reason makes an immutable command,  
so that this Apostolicall injunction to the  
Church of *Corinth*, is obligatory upon  
all the succeeding Churches of Christ,  
where the reason fails.

But 2. we see how the Apostle plainly  
concludes in the last verse, Therefore put  
away from among you that wicked per-  
son, The inference ariseth from somewhat  
immediately premised, to wit, their own  
constant way of judgement, which is ex-  
ercised towards those who are under their  
discipline, reaching to them within their  
own jurisdiction. Do not ye judge them  
that

are within? ye so do, and ought to do, therefore put away from among you that wicked man, some have translated it in the neuter gender, to be some wicked thing the Apostle requires the Corinthians to put away, so *Augustine* once expounded the text, but did after freely confesse his error, in his retractations putting it in the masculine gender, and referring it to a man, not a thing, put away that wicked man. The Greek word for wicked properly signifies any evill one, and the Greek Article being added, it notes, one more notoriously evill, as the Devill, or some vile wicked man, hereby the Apostle teacheth, that every evill man is not so to be put out, but such as be more egregiously evill, as this incestuous Corinthian. We finde how the Apostle phrases it in the 5. verse. *To deliver such a one to Satan,* &c. He that is such a one ought to be cast out from Church society, put away from among you that wicked man, and where the like cause is, this course must be used.

Aug. lib. 3.  
con. Faust.  
cap. 2.

Lib. 2. Retra.  
cap. 27.

Πορνός.

Τὸ πορνός  
Ὁ πορνός

*Object.* The Scripture indeed warrants *Object.*  
compleat excommunication, and casting  
out from all Church-ordinances, but not  
suspension from the Lords Supper alone.

*Ans.*

*quod quod  
et omne va-  
de conse-  
quencia.*

*Omne majus  
continet in  
se minus.*

*Ans.* If the Scripture warrants that great excommunication in the whole of it, then in all the lesser parts of it, The whole implies the parts, The greater contains the lesser, and generals include their particulars. Excommunication and Sacrament suspension, are so related, that what word doth bring in the former, will bear up the latter. and if in the Church of Christ there be from the word a power to put wholly out, then there is a power in this or that to put by.

I shall clear this more fully by considering the acts of disciplinary power in the Church, two waies,

1. In the kindes and gradations of them.

2. In the ends and intentions of them.

As in the Church there are severall sorts and degrees of sinners, so in the Church there ought to be severall sorts and degrees of censures, all among us are not alike evill, neither for matter, manner or measure, no man at first is a sinner in the highest degree, so no man at first is to have a censure of the highest degree, as excommunication *major* which cuts off, and casts out from all at one clap,

*Nemo repen-  
te sit pessimus*

And

And as for the intent, end, and aim of executing Church-censures, it is for the amendment of sinners, all this power being for edification, and not for destruction, 2 Cor. 10. 8. now means must be luted, both in quality, and quantity, as the end may be attained.

*Gladus non inimici ne-  
caminis sed me-  
dici sanantis.*

So much blood is taken away in a disease as may recover the patient, so much of an ingredient is put into a potion or medicine, as is proper for that man, and cure of that malady. So in exercise of Church-discipline, that and so much of that, as may restore the offender sufficeth, if a lesse penalty do it, no need of a greater, and for this course we have the warrant of the word, Mat. 18. 15, 16, 17. If thy brother trespass against thee, &c. If upon private admonition he acknowledgeth his fault, go no further, or if being admonished before one or two more, in case the first have no force, if the second succeeds, there stop, if not rise on. Tell it the Church, and when it comes there, shall not the Church have power to proportion its censures as the plantiffe had before it came there, 1 Ada. 22, 23. Of some have compassion putting a difference, and others, save,

*Tantum de-  
stinati su-  
mendum est  
quod ad  
suum prodest.*

*Supplicia non  
sunt multi-  
plicanda sine  
necessitate.*

*Perkins in  
loc.*

herein

herein prescribes the course the Church is to take in censuring offenders. Of some have compassion, how? by letting them quite alone, there is no compassion in that, but by suiting judgements to the state of delinquents, where the sinner is more curable, let the censure be more favourable, and where the sinner is more incorrigible and obstinate, let the censure be more terrible and violent. Others save pulling them out of the fire, which is applied to excommunication, of use in desperate cases, and so more seldome. In the Church of Geneva but two in 10. years struck with this doom, as Mr. Beza reports.

The ancient counsels of Rome had rods and axes carried before them. Rods as ensignes of their lenity if offences lesse, and offenders penitent. Axes as tokens of severity, if offences were greater, and offenders incorrigible.

In the Church it's meet to have respect to offences and offenders, in inflicting censures, those whom a lesse reformes, spare the greater, we grant

1. Some to deserve the utmost to be cast out from all, to wit, word, Sacraments, and prayer.

As God sometimes sees cause to cut off some men by taking away both word and Sacraments from them: and thus God is said to cut off those incredulous Jews, *Rom. II. 20.* so his Officers sometimes may see cause to cut off some men by taking them away from both sermons and Sacraments.

*Quomodo exci-  
dit eis Do-  
minus? cum  
Dominum au-  
didit, quando  
propter incri-  
dulitatem E-  
vangelium  
auferet & Sa-  
cramenta.  
Oleum.*

It was a worthy expression of an ap- proved Auctor, suppose any man, saies he, be he a prince, if he will not submit himself to the precepts of Christ, but wilfully maintain either heresie or open impurity, the Ministers are to admonish him what danger from God is at the door, and if he impenitently persist, they must not suffer him to communicate either in divine praier, or any holy mysteries, among the holy people of God, but wholly to be excluded the Congregation; Thus was *Theodosius* the Emperour excommu- nicated, whereupon *Ambrose* would not suffer him to enter into the Church of *Millan*, and it hath been the practise of the ancient Church to shut out of the Congregation of Gods people, incorrigi- ble persons, and not to allow them li- berty to come within the doors. Yet

*Bilfen, Chri-  
stian subjects.  
part. 3. p. 63  
64, 71 & 53.*

2. There may be some to be debarred from



*Dei iustitia  
g'atium et  
misericordie  
exacm.*

*Iust. Marc.  
Apolog.*

*Istodur in  
lexico.*

*Catechu-  
meni excom-  
m.*

*Ita missa est.  
Qui non  
communiceat.  
dei locum.  
Greg. dial.  
lib. 2. cap. 23.  
Concili. Cars.  
6. can. 6. con.  
Agathon.  
can. 60.  
Lassi in ba-  
resim agent  
penitentiam  
cum catechu-  
meni egredi  
communem-  
tur discipuli*

from the Sacrament only, and to be ad-  
mitted to the word and prayer, who are  
more corrigible and curable, towards  
whom its good to whet the sword of just-  
ice with the oil of mercy, according to  
the commendable custome of the Church,  
in the most pure and primitive times,  
two sorts we read of, to wit, such who  
were called *Catechumeni*, who were  
newly entred into the faith of Christ, not  
yet baptized, and others who were called  
*penitentes* who for some offence were en-  
joined to do penance, both these though  
they might lawfully hear the sermons, and  
pray together with the rest, yet they might  
not partake of the Sacrament, but after  
the Gospel read, and the Sermon ended,  
the Deacon was wont to say, Go ye hence,  
ye may depart, so in *Gregories* time, the  
Deacon used to cry, you that are not to  
communicate, give place: to this accords  
the canons of severall Councils, which  
required grosse offenders, either in judge-  
ment or practice, to depart out of the  
Church, when the Sacrament went to be  
administred, though they staid till other  
exercises were ended, one in this case  
runs thus, Those who like dogs have gone  
back to their vomit, we decree they shall  
join



*Castellum  
out of Se-  
cundis Hils.  
tripar. lib. 9.  
cap. 35. flaut  
rei, & velle  
in lamentati-  
onibus con-  
stanti, & cu  
secula celebra-  
tionibus, ad  
duplex con-  
munionem  
non percipi-  
unt. Dionys.  
ita Hieron.  
cap. 1.*

**Object.**

**Answer.**

as prayer, but from the communion they  
were required to depart, of such it is said  
that during preaching and prayer, they  
stood mournfully lamenting, but when  
that everlife is over, they are willed away  
without the communion, until they bring  
forth some more approved fruits of repen-  
tance.

**Object.** Ministers have been accustomed  
along time to deliver the Lords Supper  
to all, why should they be more strict  
now, and people were wont all to receive,  
why now refused now?

**Answer.** This we shall consider and con-  
sider two ways.

**Collectively as the whole, lies toge-  
ther.**

**Disjunctively in the parts as for-  
dained.**

If that which is objected be taken up all  
together, the main strength lies in pleading  
catholicism, thereby to warrant a universall  
admittance to this holy Ordinance, the  
weakness of which shall be discovered  
from two causes.

1. Because such ordinance hath been crissi-  
taperity.

2. Because such ordinance hath been crissi-  
taperity.

**We**

We finde how from a plea of custome the pureness of this precious Ordinance hath been wronged and corrupted in two respects.

1. In respect of the Elements.

2. In respect of the communicants.

Upon this pretence such things in this Supper for Elements have been taken up, and continued, as Christ never ordained. To instance in these hereticks of old named *Aquarij*, because in the holy administration they used water only, and no wine, which doing they upheld from a long custome; *Cyprian* then alive wrote much against them, to relate the pooreness of this plea, declaring how absurd it was, when in reason they were overcome, to defend themselves by urging the long custome. Upon this pretence also such persons at this Supper for communicants have been taken in and continued, as Christ never intended.

How common hath it been when such times and seasons of the year have come. People merly out of custome have thought they must come to the Table of the Lord. *Chrysostome* cries down such senselesse conceits of severall in his time. I see many, laice, lay, rudely and rashly  
 yuo  
 presse

Totipot  
 2. p. 4. m.

Chy. 2. 2.  
 Ep. Rom. 1.

press to partake of the body of Christ, more out of custome then conscience.

If the time of lent, or day of Epiphany be come, they call to partake how unprepared soever they be. Thus hath it been with multitudes among us, at some great time, as Easter or the like come about, then of course and custome, they must not misse a Sacrament, making custome their Christ, and Easter their Sacrifice.

Again where custome is without truth, it is only an ancient error, now this error is not alone defective of, but opposite to truth, we may clearly conclude it.

*Tertullian* saying is sound and good.

That is truth which is first, and that which is first is truth. Now if we look to the first administrations of the Supper by Christ, then by his Apostles, and so on in the primitive times, all were well showed the Table of the Lord, as is already declared, since sinfull men have been suffered at the Supper of the Lord, but from the beginning it was not so.

*Chrysostome* hath a considerable exposition, saying, The Table of the Lord is that whereon the carcass is laid, we must not suffer chattering jayes to come thereunto, for only

*Tertullian.*  
*Mar. 4. 15.*

*Aquilorum*  
*non graculo-*  
*rum haerent.*  
*sa. 18. Chryl.*  
*Hom. 4. 19.*  
*ad Cor.*

only high-flying Eagles are to feed there-  
upon, whom he excellently opens, we  
proceed to the parts of the present ob-  
jection, which are principally two,

1. That which pertains to the Ministers  
giving to all.

2. That which concerns the Ministers  
receiving all.

Ministers herein under charge are of  
two sorts. Some corrupt and vicious, o-  
thers godly and gracions. If we consider,  
it is no marvell for Ministers, scandalous  
and wicked themselves, to admit wicked  
and scandalous men to the Sacrament.  
Had we had that *ecclesiasticall discipline*, which  
learned *Bucer* did so often call for in  
King *Edward* the 6. daies, it had preven-  
ted much evil in this kinde: for want  
thereof, O the monstrous miscarriages  
that have been among many of this order,  
both in their personall and Ministeriall  
places. To instance in this so black and  
blame-worthy, the prostituting holy my-  
steries to prophane men, but such Mini-  
sters practice is a poor president to abide  
by in this businesse. Come to Ministers  
holy and good, unto whom this common  
coming of all to the Sacrament hath been  
the heaviest burden on their backs, and  
these

these I reduce to two ranks.

1. Such as after a while, have eased themselves of it.

2. Such as have stood still, and groaned fore under it.

Hereupon many Ministers of pretious parts and spirits, that they might be delivered of this load, have been brought to forsake, some the calling, others the Kingdom, and to bid a final farwell to dear *England*; yentring Sea-voages, to live in poor wildernesses, to passe through boisterous winds and waves, to dwell among wilde beasts, with many wants. Others that have staid by it, how have they mourned under it, both to God and men! Hereupon at many a Sacrament, they have much fragned their own comfortable communion with Christ, through the uncomfortable communion of others, this very ingredient hath imbattered the whole cordiall: now with troubled hearts and trembling hands have they dealt out the outward signes, with lamenting looks lifted up to God, besides many secret cries to heaven for help in this very thing! Yea and beyond what sorrowfull mourning they have made to God, they have given faithfull warnings to men in  
this

this matter: that they might take heed of  
 sinfull receiving. O what beseeching  
 with arguments, and depoucing of judge-  
 ments, and standing in the way of wicked  
 men, with Gods word, as well as they  
 might, to hinder their coming in to the  
 crucifying of Christ, as the Angel of the  
 Lord stood with a drawn sword, in Ba-  
 lam way, to affright his going on, to the  
 cursing of Israel. Yea some have pro-  
 ceeded further in the present case, but  
 how farre soever any wish us have former-  
 ly acted, it is now meet we all doe  
 more, and be more exact in this matter.

1. Because these be times of sore tri-  
 bulation, when a Church or Kingdom is  
 in trouble, the Lord looks some good  
 should be set up, that was not in it before  
 seen, as when a woman is in travell, all a-  
 bout her look for somewhat to be  
 brought forth, that was not before born.  
 Ezek. 24. 6. 12. we reade what a wor God  
 pronounces against the city, that is as a  
 boiling pot by reason of a great fire un-  
 der, but yet the scum remains in. O the  
 hot fire of affliction over which we have  
 boiled, and shall we not yet cast out our  
 scumme? have the windes been high, the  
 tempest great, the ship of our state offen-  
 dy



dy to be broke, yet not all join to throw out *Jonah*? to purge Sacrament and assemblies of prophane men, for whose sake these storms have lien fore upon us? yea and why should not such *Jonahs* themselves submit to be cast out, that so our sea might cease raging? Have we been beat with Gods rod, and yet not bow to Christs Scepter? It is reported of *Groselard* once a Bishop of *Lincoln*, speaking of the Discipline in the Primitive Churches, against known offenders, calling them out to publike repentance, and casting them out for incorrigible wickednesse: *Which discipline*, said he, *is not like to be let into this Land, unlesse way fir it be first cut by the blow of a bloody sword.* A sword of bloud hath cut and kild heaps upon heaps in this Kingdom, and yet are we awke to good wailes: are not our necks still stiff? who yeelds to the yoke of Jesus Christ?

2. Because these be times of sadder desolations, and thereupon sinfull men are herein the lesse sufferable. We reade, *Levit. 14.* A house where the plague of leprosie was, if cureable, the course was for the Priest to command the plague stone to be taken away, and cast out into

an unclean place, without the city, and cause the house to be scraped round about, and the dust scraped off to be poured out without the city, in an unclean place, *vers.* 40, 41. But if the plague in a house were prevalent, and all the stones, mortar, and timber were taken with it, it was to be all broken down, *vers.* 45. This hath been the case of Churches and Kingdoms, in whom wickednesse hath been so prevalent, and wicked ones so abundant, as no way with them, but pulling down. O that we could see if any course for our cure by scraping off, and casting out leprous and infected ones might yet be, least we likewise be utterly broken down. Christian Churches who have held wicked men in their lap, God at length hath spewed them out of his mouth, *Revel.* 3. 16. and because they would not cast out others, God hath cast up them, and laid them like a filthy vomit on the ground never to be taken up, and it hath been indeed observed that those Christian Churches, the Lord hath laid wast for indulging wickednesse have never been restored or made up again. The seven *Asian* Churches that once were, are to this day a dreadfull instance.

3. Because these be times of brighter illuminations, and therefore it is meet to stand at a greater distance, with the works and workers of darknesse. More clarity requires more purity. Things good, the goodnesse of them is more seen. Things evil, the evil of them is now more known. Whereupon it is meet we be more exact to embrace the one, and to refuse the other. *Luk 15.8. What woman having lost one piece of silver, doth not light a candle and sweep the house, &c.* The house is the Church, the piece of silver lost in the house, is impenitent sinners living in the Church, the woman of the house, is the Pastors of the Church, her lighting of the candle, is their preaching of the Gospel to convert wicked men, the besome with which she sweeps the house, is that discipline which they exercise in the Church towards open offenders: Now is meet when the candle is burning, the besome should be sweeping. O that now both might be brought and set up in Gods house, the candle of clear doctrine, to dispel the darknesse of ignorance, and the besome of strict discipline to sweep out the dust of prophaneesse, and so all clear and clean.

4. Because

4. Because these be times of greater Reformation, not of looser toleration; we are not to copy according to what hath been formerly loose, but to labour the amendment of all heretofore amisse. Consider we but the very censures of the Church, how they have been corrupted, abused and perverted, in two respects.

1. In respect of the men they have been inflicted on.

2. In respect of the matters they have been inflicted for.

Those that this bow hath been bent upon, and these arrows let fly at, were still men most pious and zealous: carry on crows have been let come to the carkasse, when all the powder hath been spent upon Doves and Pigeons, for some circumstantiall, poor, pecuniary trifles forbid the Table of the Lord: as *Gerson* complains, *how in popish times the Ecclesiasticall sword was wont to be drawn for meer matters of nothing, &c.* So since hath it been against Gods dearest servants, when the vilest of the people have been fed with the bread of the Lord, and ought not this sad abuse to be reformed, and so censures reduced and restored to their Primitive purity? We may well consider for things of this sort,

*Quid est quod Ecclesia gladio, viz. Excommunicatione, excommunicat pro re nihili, ut pro re annuaria?*  
*Gers. lib. de Eccles. deserv.*

Καποὶς δὲ  
ἀβασίως.

Their first formation, their deformation, and their reformation. The forming of all at first was fair, Church-orders and Ordinances right and regular, but O the foul deformities that have fallen in since, which to us call aloud to labour a reformation, now the Apostle, *Heb. 9. 10.* titles the time of the Gospel, the time of reformation, or the time of correction, as the Greek word signifies, and indeed if there be no disciplinary correction, there will be no Gospel-reformation.

To close this part we plainly see, that however it hath been, yet now from the present seasons there are pressing reasons why Ministers should manage this Sacrament-matter much more exactly then ever, to set up and keep up such a quick-hedge of holy discipline, as may keep off prophane men from defiling the holy things of God.

*Object.*

The last part that lies in the objection, is the peoples plea that they have all oft received the Sacrament, and so no cause to be abridged now, to which we say.

*Ans.*

1. The greatest part of people never yet received one Sacrament all their daies, suppose they have oft received somewhat of a Sacrament, to wit, bread and wine, the

the earthly signes and visible shadows, not the heavenly and invisable substance. *Gregory of Valentia* knowing that for some of his seven Sacraments there were no visible signes to be named, held there was no need of such signes to the nature of any Sacrament: but truly if there were no such signes to be received in the Sacrament, the most of men never yet received any thing of a Sacrament.

*Dis. 3. de  
sac. qn. 1. et  
p. 2.*

No man can actually receive the Sacrament, but he must receive those signes, but a man may actually receive those signes and yet not receive the Sacrament. Godly men they virtually and effectually oft receive the Sacrament, when they do not actually receive the signes, and wicked men they oft actually receive the signes, and yet never virtually and effectually receive the Sacrament.

2. Have people oft partaked of this Supper? how is it then that they are yet so unfit for it?

A businesse that a man hath oft done, he is dexterous and ready to, knows how to go judiciously and exactly about it: but O how awk and to seek are the most of men to manage this matter, any that proves them shall finde them as unfit and unapt

unapt to this holy service, as if they had never come near the Supper of the Lord, their ignorance as dark, their faith as dead, their desires as dull, men wholly unmeet to meddle with these Sacramentall mysteries.

3. Have they to this Ordinance been oft admitted? truly they have for which the more to be humbled, for sure thereby the more guilt is upon them, and the more wrath is against them, the guilt of blood, and the wrath of God so much the more abides them, so oft as they have been at the Supper of Christ, so oft they have been guilty of the blood of Christ, 1 Cor. 11. 27 I remember M. Greenham speaking of non residents wisteth that this Inscription or motto, might be written on their study doors without, and wals within, on all their books they look on, beds they lie on, tables they sit at, &c. *The price of blood, The price of blood.* The like were to be wished for to all that have oft been bad communicants, that in great letters it were written on their shop doors without, wals within, on all their wares, and whatever objects are before their eyes, *The guilt of blood, The guilt of blood.* Oh how ought this to affright and afflict their

their hearts, to be oft guilty of the blood of Gods dearest son, and Saints sweetest saviour, once damning is too little for them that have done this deed so oft. This at the last day will bring an increase of Judgement, not be a ground for argument, to say, Lord we have received many Sacraments, heard many sermons, Lord, we have oft eat and drank in thy presence, and thou didst oft teach in our streets, to this is that astonishing answer, *Depart from me ye workers of iniquity*, Luk. 13.

4. Have people all in generall formerly come to the Sacrament? So there is no particular person but upon condition may come again. It is not for mens persons sakes, but for their conditions takes, whereupon we dare not admit them: let but their conditions be altered, and their persons shall not be hindered. As innocent *Adam* having changed his condition, and of good become bad, was turned out, not to eat of the tree of life, so the most sinfull son of *Adam*, if he cha-  
geth his condition, and of bad becomes good, he may be taken in to eat of the bread of life, as while mens estates are not good, but visibly bad, we must bar them out, so when those very mens estates are

NOT



not bad, but visibly good, we may bring them in.

That profligate prodigall, *Luk. 15.* when he repented, and returned to his father, O what musick and dancing in his Fathers house! how was he feasted with the fatted calf at his Fathers Table? and O the welcome that the wickedest man in the world may have to the Table of the Lord, if he humbles his soul, abhors his sin, forsakes his lusts, reforms his life, but if men remain in their manifest wickednesse, we can by no means admit them, whatever they have formerly been, as in our persons we ought to grow up, and go on to greater degrees of purity and holinesse, so in our Congregations,

In *Jacobs* ladder the Angels of God were ascending and descending, none standing still: to stick in our old wonts, and make no progresse in the practice of piety, becomes not Christianity.

We must not only in good works do more, but do better, as our graces must be more refined from their contrary corruptions, so holy Ordinances from opposite pollutions.

*Object.*

*Object.* Let Ministers admonish wicked men, and if after that, they will yet come

to

to the Sacrament, of them in this case, is no more required.

*Ans.* Suppose admonition with wicked men will not prevail, there must be found a larger power somewhere to inflict on such a further censure.

Now what that power is, and where that power lies the opening of two or three Gospel-texts will tell us.

Mat. 16. 19. *I will give unto thee (saies Christ to Peter) the keys of the Kingdom of Heaven, &c.* by the Kingdom of heaven whereof the keys are, is not meant any earthly or civill state, but the Church of Christ under the Gospel, for of that Christ expressly speaks in the verse before. By the keys of this Kingdom are meant severall powers of the Church. He saies not key, as if but one, but keys in the plurall number, for of these there be two at least.

*Ans.*

Text. 1.

A key of Instruction. A key of jurisdiction.

A key of doctrine, A key of discipline.

*To thee will I give the keys,* in that note two things.

1. There must be some persons of such a function and calling as may exercise the power

Hoc est quod  
dicimus Pe-  
trum esse  
personam con-  
stitutam Apo-  
stolorum que-  
re hanc Pro-  
missionem  
non nisi Petro  
sed omnibus  
Apostolis fa-  
ctam esse &  
in illo omnes  
Episcopos ele-  
vos accepisse.  
Whit. de  
Pont Rom.

power of both keys, powers are in vain, except they be drawn into act, and keys be to no purpose, without hands to use them.

To all such persons as Peter did represent and include, are these keys to be committed, which as *Augustine* and others expound, did signifie not only all the Apostles present, but the Church in and with her due Officers and Ministers, to the end of the world, *Mat. 28. 19, 20* as may appear by the power here promised, and after actually given, *John. 20. 23.*

To these Christ gives both the key of doctrine, for the unfolding of Scripture, and the key of Discipline, for the inflicting of censures.

Now in this key of Church discipline there is sure some power of censure beyond admonition,

Because else it need not have the distinct place of a key, admonition might be reduced to the doctrinall power, and so be but one key, as those Scriptures declare where teaching and admonishing are conjoined in one sentence and service, *Col. 3. 16.*

Because else it would not have the proper

proper use of a key, if in it there were not a power, as to open the door and let some in; so to lock up the door, and shut others out, if only to be admonished, and so all taken in.

*Math. 18. 15, 16, 17, 18.* If thy brother trespass against thee, admonish him by himself; if he hear thee, thou hast won him; if he hear thee not, take with thee one or two more, if yet he hear thee not, tell the Church; &c. The Church is by a Synecdoche, the lawfull Governours of the Church, the Pastors and Presidents thereof, to whom the censures of the Church doe pertaine rightly belonging. Thus *Crysostome* and *Chrysostom* among the Ancients, *Placidius* and *Pfister* among our late writers, expound the place. Christ saith not, Tell it to some power in the Church; but *to the whole Church*, because hath power in self in an Ecclesiasticall way to correct continuance, and to inflict Church censures, some beyond admonitions. *Because else the Church representative doeth no more than the particular complainant hath done, for he hath already complained already, both single and with others, and so much may Christians doe, as to admonish an offender, both di-*

Text. 2.

τὸ ἐκ-  
κλησιαστικόν  
ἐξουσίαν

vers

verstogether, as well as asunder, 1 *Thes.*  
5.14. 2 *Thes.* 3.14.

2. Because else the Church hath not  
such sufficient waies to help it self, as the  
particular complainant hath. A private  
Christian offended, may admonish him  
that gives the offence, first alone, then  
before two or three: if yet no redresse,  
he can seek help of the Church, make his  
appeal thither, now when the fault comes  
to the Church, if it can only admonish,  
having no power it self to go further,  
whether is it to appeal? if we think  
of the civil Magistrate, there was none  
professing Christianity for 300. years af-  
ter Christ; fit to friend the Church, and  
how unmeet some yet are, in some places  
to assist the Churches of Christ, is sad to  
consider: Christ, who proposed standing  
rules for future to his Church, left it very  
bare, if he allowed it only to admonish  
offenders, and then admit them in their  
offences. We know an offence when it  
comes to the Church, the measure of the  
sin is increased and extended higher,  
therefore the measure of the censure must  
be proportioned and enlarged farther:  
and sure by the text, the Church offended  
doth more then admonish.

1. It is to doe that which suted to the censures of the Jewish Sanedrin, for though our Saviour in the place doth not referre complaining Christians thither, for he laies down rules to remain, when none of this should be, yet he alludes to that for present, and would have that in his Churches, that might answer thereunto, their censure was more then to admonish, to excommunicate, to put out of the Synagogue.

2. It is to doe that whereupon every particular member is to repute the party as a heathen and publican thereupon, not for Church society, but to be as an alien without, this argues more then admonition.

3. The Church doth that whereupon the offender stands bound in heaven, sure more then admonished.

4. The Church is to doe its utmost that may gain the soul of the offender, for which there is a censure of the Church, beyond admonition, 1 Cor. 5.5. 1 Tim. 1.10.

3. Text is Titus 3.10. *A man that is an heretic, after the first and second admonition reject.* Text 34  
The Latine word signifies to cast out again, suppose once out  
R before

Παραν

before while not professing Christianity, then so abusing, and declining Christianity, cast him out again, not only admonish him but reject him. The Greek word is said to signify the drawing one out of a city, as an outcast, and translated to the Church, to note the casting out a man by excommunication, or cutting him off from the society of the Church, this must be done to a man obstinate in a false opinion, sure also to one obstinate in a foul conversation, and this *Πρω* must do, not as a Prince or Magistrate, but as a Pastor or Minister.

Object.

*Object.* If any man come unworthily to the Lords Table, *he eats and drinks damnation to himself*, 1 Cor. 11. 29. It is nothing to the Minister or to any other.

Answ.

*Answ.* Yes, sure it is something to us. For,

1. It is sin to us, if we do not what we can to prevent it.

2. It is sorrow to us, when to prevent it, we have done what we can. If men come to the Lords Table unworthily, and so receive their own damnation, if we may by good means prevent it and do not, it is sin to us. We violate charity, and be guilty of Iniquity, faith *Barby*, to suffer

suffer a man to damn himself with a Sacrament, whom we might restrain, as to let a man with a sword, stab himself, out of whose hands we might keep such weapons of death. The Apostle *Paul* tells *Timothy*, that if he admits unworthy men to the Ministry, who are known, or upon triall might be known, he should thereby partake of other mens sins, *1 Tim. 5. 22. 24.* The same shall we, if we admit men to the Sacrament, whose guiltinesse is or may be known.

2. This same will be sorrow to us, either from what our selves may thereby suffer, or from what such sinners doe thereby suffer. By such an allowance we may bring on our selves a fore vengeance. *Elie* because he suffered his wicked sons to offer sacrifice, to meddle in the Priests office: O the dreadful judgement that fell both upon him, and his house; he admonished them, but because he restrained them not, *1 Sam. 3. 13.* by severely chiding them as he was a father, by punishing them corporally as he was a judge, by deposing them from their office as he was a high Priest, saith *David*. God knows how our selves may suffer if we restrain not such sons of *Hell* from the Banquet



Euseb. lib. 3.  
cap. 25.

of the Lord. *Eusebius* reports of *John* the Evangelist, that he would not suffer *Cerinthus* the heretik in the same Bath with him, least some judgement should abide them both. Into the Bath of this blessed ordinance, we can with no safety to our selves admit men known in their sins: suppose while we doe our duty we quit our selves of danger, yet spere the voice of each good Minister is as that of *Queen Ester*; How shall I endure to see the destruction of my people? they eat and drink damnation in this Supper to themselves. True, yet that which is damnation to them, is tribulation to him, their destruction is his affliction, their sin his

Chrysost in  
Math. 4. 24.

At inquis  
Calvinus  
Chrysosto-  
mum se-  
quentem oc-  
cidit me possi-  
m pacier-  
quam hoc  
manus Dei  
consumptori-  
bus iudicatis  
sancta Do-  
mini porri-  
gat. Melch.  
Adam. de  
vna Calvin.

sorrow, shall we think to administer to unholy men these holy mysteries, and no matter to us? There have been those who have thought this something. *Chrysostom* protested he had rather give his life to a murderer, then Christs body to an unworthy receiver, and rather suffer his own blood to be poured out like water, then to tender Christs blessed blood to a base liver: And *M<sup>r</sup> Calvin* in this, resolving as he professed to follow *Chrysostom* what ever he suffered, denied *Bartholomew* and some other *Servetians* for their open

open unworthinesse, this Supper of the Lord, whereupon arose such violent opposition against him, that for ought I read he was forced to forsake Geneva for a time, at another time Calvin sadly complaining to his friend, upon the approach of a Sacrament, breaks out: *O think, saith he, what straits of minde I am in, O that it might be administred me absent, or passe into peoples hands some other way.*

*Cogita quantum angustis constringor a meum me absente passus celebrari hac conditione ut ad vos usque vel manibus replerem, Ep. ad Pacl.*

*Objct.* It is the Ministers office to gather; it belongs to Christ at the last day to sever.

*Objct.*

*Ans.* We are to gather, but who? *Ans.* *Psal. 50. 5. Gather my Saints to me, those who have made a covenant with me by sacrifice, or above sacrifices, as Molterus upon the place renders it, Saints, who beyond and above outward ordinances, have come up to inward obedience: O it's sweet gathering such Saints in to God and Christ, who being in covenant are fit for the seals thereof.*

2. We are to gather sinners, but how? to wit by the preaching of the Gospel, not by administring the Sacrament, *Ephes. 1. 10. God having made known, What? not the mystery of this blood in the Sacrament, but the mystery of his Will in the*

To draw  
gathered.  
Gathered, is  
gathered.

*Gospel.* Why? that thereby he might gather all into Christ. The word, to gather, doth imply how mankinde by sin is as a decayed house, by the fall whereof all the pieces are scattered, till workmen come, and out of the rubbish repair, &c. God by the Gospel gathers men up, and restores them in Christ, this is the gathering way, *Mat. 23. 37.*

3. If we may gather, then we must sever, as chusing of some doth imply a refusing of others. When *David*, 1 *Sam. 17. 40.* chose five smooth stones to go against *Goliath*, it argues there were other stones he refused, as unfit for that business, so when some be gathered, there must needs be others severed.

4. Under the law, the Priests were commanded to separate and put a difference between the clean and unclean, *Levit. 10. 10. Levit. 11. 47. Levit. 20. 25. Ezek. 42. 20.*

*Obj. 1.* That was for beasts, places, and things, the Priests were required to divide between the clean and unclean.

*Ans.* Yea and a separation since they were to make between persons clean and unclean, precious and vile, holy and profane; so as to remove the one from the other,

other, *Ezek. 20. 37, 38.* I will cause you to passe under the rod, and bring you into the bond of my covenant, and purge out from among you the rebels. Further upon the place saith, God compares the people of the Jews to a flock, and himself to a shepherd, who as his sheep passe one by one out of the sheep-coat, by his rod he severs one from the other: so God received some, and rejected others, meaning to make his people more pure, he purged out persons most impure: this difference he puts by using instruments therein, or proposing his practice as a pattern for others to act the like thereby. The rod of good Discipline is excellent to make this difference, when people passe under it, and rebels put out by it, of which the Apostles speaks, *1 Cor. 4. 21.* Under the law, that the rules of difference between clean and unclean, did reach to persons, as well as places and things, is clear, *Acts 10. 14, 15, 28.* *Ezek. 34. 17.* and shall not the like liberty be allowed under the Gospel, to judge between people and people?

5. In the preaching of the Gospel we must sever and put a difference, so cut out the word, as that each man have his meet

*Op. Jo. 1. 12.  
et ab op. Jo. 1.  
v. 12. et  
Jo. 1. 12.  
v. 12. et  
Jo. 1. 12.  
v. 12. et*

portion, 2 Tim. 2. 15. *Rightly dividing the Word of truth.* The Apostle alludes to the practice of Leviticall Priests, concerning their sacrifices, thereby directing Evangelicall Ministers how to manage their Sermons, applying such Scriptures to the holy and humble, as are not fit for persons proud and impenitent, and may we make no difference in administration of the Sacrament, which being the sealing ought to be the most severing ordinance?

*Calculus rei  
pauca signum  
in confusa  
cum alijs a te  
non possit ag-  
nosci. Aug. in  
Joan. Tr. 35.*

6. Our severing now is farre different from Christs separating at the last day, in two things.

Ours particular, His generall.

Ours temporall, His eternall.

We in severing, judge only some persons, for some practices, known offenders, for foul offences. Christ in separating will judge all, close hypocrites, and close secrets. We sever and put out, so as upon repentance to receive in again, Christ so separates, as to set an eternall gulf between: so casting out as never to come in.

*Objeſt.*

*Objeſt.* If men desire the Sacrament, none are to deny them.

*Anſw.*

*Anſw.* It is not meet ever to give, what men

men desire to have: God to his servants  
 gives what is good for them, not ever  
 what is ask'd by them, to sinfull men God  
 oft grants that in fury, which he would  
 deny in favour. Thus had Israel a King,  
*Hos. 13. 11.* Thus God gave Israel flesh,  
*Psal. 78. 29, 31.* While the meat they de-  
 sired was in their mouths, the heavy  
 wrath of God came upon them: What  
 parent will give the childe the utmost it  
 desires? to give a knife into a childe's  
 hand, is not so hazardous as to give the  
 Sacrament into the hands of sinfull  
 men.

2. It is not the Sacrament many desire,  
 but only somewhat of the Sacrament,  
 viz. the outward elements of bread and  
 wine, the bread of the Lord, not the  
 bread which is the Lord, *Job. 6.* When  
 Christ spake of living bread, some cryed,  
*Lord ever give us of that bread.* ver. 34.  
 but when Christ told them he was that  
 bread, they murmured and went away.  
*Luther* tells of a great man that desired to  
 accumulate Church-preferments, pure  
 bread and wine being at his table, he  
 points with his finger to them saying, *O  
 these be things for which I love this kinde of  
 life:* so its bread and wine, why many  
 desire

*Dens sepe  
 dat iratus  
 quod negat  
 placatus.*

*Luther in  
 Hosia.*

desire the Sacrament, as Tanners; they desire but the bark of the tree, so men desire the bark of a Sacrament, this appears to be all they desire. For, 1. Give them the outward signes and they are satisfied, having the bread and wine in their bellies, they blesse themselves like *Moses* having got a Levite into his house, *Judg.* 17. 13. never thinking whether they have Christ in their hearts or no. 2. Deny them those things, and their anger is up. In nature the conceipible faculty of the soul is backt by the irascible, anger is moved, when desire is denied. Let the Minister deny bread and wine, O how they are disquieted: Let God withhold Christ, that troubles them not. When outward signes are not, a gracious soul desires Christ, *Psal 63. 1. I thirst after thee, O Lord, in a dry and barren land where no water is:* so such a one thirsts after the Lord where no wine is, no Sacrament is; or when outward signes are, yet a sanctified soul is not therewith content, but longs after the Lord, he cannot be quiet with bread and wine in his hand, except he have Christ in his heart. But as once *Bernard* complained, *Altho' my poor wretch, I receive Christ, but I cannot reach Christ, I have Christ*

*Nabeo Christi  
sum in char-  
ta non in  
corda,*

in my hands, but cannot hold Christ in my  
 thoughts. It is not alone Christ in the signes, but  
 Christ in his soul, that a sincere saint seeks,  
 Others they desire the loaves, not Christ,  
 or let us judge the best we may, yet  
 What desires they have Christward  
 are but languid and lukewarm, flat and  
 faint, whereas right Sacrament desires are  
 strong, vehement desires, *Psa. 42. 1. As*  
*the Hart pants after the water brooke, so*  
*doth my soul after thee, O Lord.* His de-  
 sire to enjoy God in Temple ordinances,  
 was as the Harts desire to water, which  
 as *Augustine* opens the place, expresseth  
 strong desires. *The Hart* (saies he) *in*  
*grasping kils, and eats a Serpent, that so*  
*inflames the mouth, as he fast till it drinks*  
*at some water brook, whereby it is cooled*  
*and comforted.* Thy Serpents, O man, are  
 thy sins, kill them, and then thy desires  
 will kindle, to drink of the springs of truth  
 and life.

*Serpentes cui  
 vitia sunt, oc-  
 cide serpentes  
 imaginem de  
 desiderabili  
 fontem veri-  
 tatis.*

Thus he applies it, and indeed while  
 mens lusts are lively, their best longings  
 are lazy. The case of carnall men.

4. If their desires seem strong, yet then  
 they are no waies well bottomed, nor well  
 backed.

Their



Their desires have no good bottomings, they are not grounded upon a real sense of soul-wants, as to arise from self emptinesse, or from a taste of spirituall sweetness, formerly felt in the use of the Ordinance, It's neither fruitfull experience, nor chearfull expectation of spirituall good that springs these desires. Their desires have no good backings, they are not seconded with lutable endeavours, their desires of a Sacrament do not set them on work to prepare for a Sacrament by soul-examining, heart-humbling, and the like.

*Object.*

*Obj.* All will be pliously disposed when they come to the Sacrament, therefore it's pity to par any by.

*Ans.*

*Ans.* v. All have not been so well disposed at the Sacrament, why then should we think all will be?

One reports that knew a student in Cambridge, so popishly affected, at the time of the communion, he took the bread but eats it not, yet closely conveys it away, for which being soon after in horror of conscience, he threw himself headlong over the battlements of the Colledge chapel & died. A credible Authour witnesseth of a woman who was at the Sacrament in  
such

such malice, that she took the bread not eating a crum, and toucht the cup not drinking a drop, as she after boasted with a vow, the Sacrament should never come within her till one that had wronged her had made satisfaction to her: so some have come not being charitably disposed towards men, much lesse religiously disposed towards God: how ill the Corinthians were hereat disposed we read, *1 Cor. 11. 18, 20, 21.*

2. No wicked man can be well disposed at the Sactament, To be well disposed lies in two things.

1. To cast off sinfull dispositions, and dispositions to sin, now can a sinfull person put off sin upon any occasion? he can as easily shake off the skin from his back, or fling off his flesh from his bones, or pour his bowels out of his body, as put off sin from his soul for the least season, a blackamore may as well change his skin, or a leopard his spots, as the prophet speaks, *Ier. 13. 23.* As a godly man may inter-

*Actus inter-*  
*minutus gra-*  
*du remissi-*  
*on habitus*  
*non amitti-*  
*tur.*

rupt actions of grace, but habits and inward dispositions thereunto remain immovable, so a wicked man may stop the actions of sin for a season, but inwardly the habits and dispositions thereunto abide strong unstirred.

2. To

2. To be at any time well-disposed, is to put on gracious dispositions, and dispositions of grace, no sinfull man can ever do so out-side forms of godliness may be put on and off, when inward powers and principles are most remote, Our shadows are longest when the sun is lowest, who of himselfe can call a good thought into his minde when he will? *1 Cor. 3. 5.* and can a wicked man be well-disposed at his pleasure?

3. Suppose some languid velleities, some leaning inclinations, some bubblings up, and a few faint affections be found, these are poor things to posture the soul in a safe way for a Sacrament-work, Logicians put a difference between dispositions and habits. Habits are hardly attained and hardly removed, Dispositions easily come and easily go, and truly according to rules of divinity, some sleight and sliding-dispositions some little heat of affections, are but poor preparations to a Sacrament, how oft are men afterward worse? as water once warmed becomes more cold, and ice broken something thawed in the day, freezes the more hard at night. These mentioned, *Heb. 6. 4. 5.* had some dispositions for a time to good,

good, but yet after proved irrecoverable Apostates, &c.

4. Have men such good dispositions when they come to the Sacrament? Truly such saintlike dispositions are their silent damnations, they hereby condemn themselves. Is it good to be religiously disposed for and on a Sacrament day, and why is it not good every day? Is it fit then to be devout, and why not meet alway? At that time to lift up hands to God, and at other times to lift up heels against God, how absurd is this?

5. We are not to forethink what their case may be at that present, on such an extraordinary occasion, but what is their common course in their ordinary conversation, *Mat. 7. 16. By their fruits ye shall know them*, and must judge them; not by their leaves of outward expressions, nor by their buds of some good dispositions, which take them at some solemn times as fits of devotion: but by the usuall fruits which the tree of their lives do ordinarily bear. At a Sacrament they will seem very devout, how vile soever at other times. The Habasines are very religious on a Sacrament day, having taken it they will not spit till the Sun set, It is said of the Italians,

lians, they so devoutly receive, as believing God to be in the bread, but otherwise live as if they beleaved no God to be in Heaven. And the like do the lives of prophane men speak, how fair soever they carry it in this Sacrament service. A conduit on some great day runs wine, but water is that it ordinarily runs with. Thus here.

To conclude, beyond what is pleaded by others, there is one thing wicked men ordinarily urge for themselves, and their coming to the Supper of the Lord.

*Objct.*

*Objct.* All men have their faults, those who are allowed to the Lords Table have their hypocrisies, pride, passion, covetousnesse, malice, and such like sins, as well as we; why should they be accepted, and we refused, or we refused, and they accepted, and not rather admitted all alike?

*Ans.*

*Ans.* 1. You think they have such sins in them as they have not, and that they are such offenders, as they be not, whom yet you except and object against. We read of *Luther* that the common charge against him was, to be a man false, perfidious, treacherous, seditious, the trumpet of rebellion, a seducer, an Apostate,

*Perfidious  
dax imperator  
Apostata  
be rebellious  
Lutherus a  
pudiles Dia  
bolum est, sed  
Christum reg  
nat & vivit.*

state, &c. thus have others of the servants of God, yea the very son of God, been accused of crimes whereof they were clear and innocent: wicked men being foully infected with these plague-sores themselves, they would have none thought sound. Its storied of *Nero*, himself being unclean, he did think there was no man chaste, it's ordinary for wicked men being loth to father their own bastards; to lay them at other mens doors, that while they can cause others to be suspected, themselves may passe without suspicion, I mean, those sins which they are themselves deeply guilty of, they would faine fasten upon the most faithfull Saints of God: no wonder they think the godly for they think God himself to be like them *Ps. 50. 21*, These men as they will not think those things in themselves to be sins, which are, so in others they think those things to be sins which are not: in themselves pride is but decency, covetousnesse good husbandry, &c. in Gods Saints their zeal is anger, their appearing for God, hypocrisie, and the like.

2. Say such have some evils in them, yet then they have excellent graces, which you have not. Its true the best Saints  
S like

*Qui Christū  
induit omni  
finitū in uni-  
versum vir-  
tutum induit,  
omnem gra-  
tiam habet,  
Chrys.*

like the best mens books have their errataes, but yet then there is a great deal of good solid matter besides, The most godly though there is an old man which they have not quite put off, yet then there is a new man which they have put on, to wit Christ with his graces: grant there are some as painted sepulchres, Apothecaries boxes, and like the Ægyptian temples gay and gorgeous without, and within nothing but ugly objects: yet God hath his sincere Saints, who though mean it may be to outward view, yet by reason of rich graces are all glorious within, *Psa. 45. 13.* As the Tabernacle that was covered with rams-skins and badgers-skins, but within curious work, costly filk, and beaten gold. Gods people are compared to a cloud, *Heb. 12. 1.* and truly they much resemble that cloud which guided the Israelites in their way to *Canaan*, which had a dark side and a bright side, the Ægyptians could only see the dark side of the cloud, and so mistook: thus wicked and worldly men can only see the dark side of the Saints infirmities, not the bright side of their graces, and hence they erre in judgement, but now I pray learn this truth, those men you malign though they have some evils, yet then they

they have such precious good things in them as you have not, and therefore may well be accepted where you are not.

3. Say they have such sins in them, yet then they bewail them daily, which you do not, and so may be meet for that mercy which you be not, you sin and sorrow not, when you should tremble and not sin, you sin and not tremble: let the misery of your sin increase, yet you account not your selves miserable, whereas Gods Saints cry out of this misery most; *Rom.*

*Perpetua lacrima ob-  
ruit ora dolot*

*Nihil miseri-  
mi misero non  
miserante  
seipsum.*

7. 24.

You at the best do but seem to repent whatever your sin is: you swear and cry God forgive, with a blow upop the breast, and no bruise upon the heart, so that sin by this is but more settled in you, and you in sin, whereas the servants of Christ look upon Gods broken laws, with broken hearts, *Psa.* 51. 8. They sin, but yet with a great difference from other men.

*Penitentiam  
non agunt sed  
fingunt. Salv.  
Tandem pe-  
tus & non  
corrigens vi-  
tia illa con-  
solidat, Aug.*

There are three things distinguish them.

1. Resolution before, *Psa.* 39. 1.

2. Reluctance in, *Rom.* 7. 19.

3. Repentance after, *Mat.* 26. 75.

Whereas alas! other men before sin, they resolve but little, in sin they reluct

*1 Ioh. 3. 9.  
Natus ex  
Deo non sed-  
cii peccatum  
sed patitur  
potius.*



*Peccavi Do-  
mine & pa-  
niet me pec-  
casse.*

lesse, and after sin they repent least of all,  
*Rom. 2. 5. Rev. 2. 21.* Let a godly man  
fall into sin, and he riseth by repentance,  
and runs in to God, and cries, Lord, *I  
have sinned, and it repents my soul I have  
sinned.*

*Videte fra-  
tres, magna  
placuit dumi-  
ditas in malis  
factis quam  
superbia in  
bonis factis.*  
Aug.

*Terror me so-  
la vna mea  
nam mihi  
apparet aut  
peccatum  
aut tota flo-  
rietas.*  
Anselm.

As wicked men if they have or do any  
good, they are after it the worse, the  
more proud, insolent, impenitent, negli-  
gent, so the godly if they do any evil, they  
are after it the better, the more hum-  
ble, penitent, vigilant, diligent: and we  
read how the poor Publican humbled for  
his sin was accepted, when the Pharisee  
proud of his good deeds was detested,  
*Luk. 18. 14.* Let none wrangle then be-  
cause Gods Saints finde acceptance to the  
Sacrament, when themselves are refused,  
for though they sin, yet for it they are  
humbled, when in it others are harden-  
ed, they tremble at it, when others tri-  
umph in it.

It is not such sins you condemn them  
of, for which you are kept off from the  
Sacrament, to wit, secret sins in the heart,  
as pride, covetousnesse, and the like, but  
other outward evils in your lives, as ex-  
cessive drinking, swearing, whoring. In  
the best governed town or city, its not  
every

every disease, sore, or sicknesse, that men are shut up for, and excluded society, but the plague: neither is it every sin men are shut out for, from the Sacrament: but for sins of a larger size, which are not suddenly slip into, but ordinarily lived in, and such as argue an ill estate. Wicked men may do some particular good, yet their common course and generall condition naught, a sweet apple may grow out of a crab-tree stock, and a fair flower out of a stinking root, so a good act for the matter, from a man whose estate is naught, and his beaten way bad: likewise a godly man may do some particular evill, yet his ordinary way good, and life straight, to which it's meet to have respect, and such as are of a sinfull conversation, have in this no cause to object, yet

5. Let such as professe religion fall foully in point of scandall, and cause the name of God to be blasphemed, truly they must be debarred as well as you, until they testifie repentance.

We finde how in former times there were two chief instruments of use in war, The sword and the bow.

The edge of the sword to cut off those who were nearest, and the arrow of the

*A quibusdā  
in cena do-  
mini percep-  
tio Eucharis-  
tie negligit-  
ur quia quia  
eodem die ab  
omnibus fide-  
libus (exceptis  
is qui pro  
gravioribus cri-  
minibus in-  
hibiti sunt)  
percipienda  
est. Ecclesia-  
sticus usus  
demonstrat:  
quoniam etiam  
pauperes e-  
adem die ad  
percipienda  
corporis &  
sanguinis do-  
minici sa-  
cramenta re-  
conciliantur.  
Ortod. conf.  
Art. 7. cap. 3.  
Lectum in  
Psal.  
Gladini pe-  
na acerbissimā  
erga vicinos,  
arcus pena  
cularitatem  
erga remota  
monstrat.  
Chryl.*

bow, to strike those which were most remote. Thus in discipline we shall not only have a swift arrow to let fly at prophane men that are most distant, but a sharp edge to strike such who by profession approach nearest when they offend. A scandal in a Saint is like the Eclipse of the Sun, it must not be let passe.

6. As God said to *Cain* when he was wroth, because his brother *Abel* was accepted in sacrifice, so say I to you in this matter of the Sacrament, If you live well and do well, shall you not also be accepted? yes yes, why stomack you the admittance of such to the Sacraments, do you walk with them in the waies of the Lord, and you shall partake with them at the Table of the Lord.

Use. Thus having dispatched what may make for the rectifying of things in point of judgement,

I proceed to discover what may make for the regulating of things in point of practise, for the keeping pure this precious Ordinance, by keeping off impure, ignorant and impenitent persons, for which purpose I shall call upon severall sorts to contribute their most vigorous assistance, and

and for this end I declare two things.

1. Who are they that are herein to be active.

2. What is that that is herein to be acted.

The persons among us that in this case ought to act, are of two sorts.

1. Those who are more publike, Officers in the Church.

2. Those who are more private, members of the Church.

Church-Governours are to execute Church-censures, as the Ministers of the Gospel, and others chosen and appointed for that purpose.

Publike Ministers as they must be the light of the world, to the salt of the earth, *Mat. 5.13, 14.*

The light of the world for clearnesse of doctrine.

The salt of the earth for exactnesse of discipline.

For this well managing they are to look out others to join in labour with them.

The Pastor saies *Musculus* well, must take care to finde out among the people grave and godly persons by whose vigilance and concurring diligence the censures of the Church are to be administred. Assemblies

*Curabit pastor ut plebs  
ipsa viros  
graves et  
mores Dri  
ac boni testi-  
monij deligat,  
quorum cu-  
ra & vigi-  
lantia disci-  
plina Eccle-  
sistica ad-  
ministratur.*

and Sacraments in purity preserved. As God set Cherubins at the door of Paradise, to keep off apostate *Adam*, he might not enter to eat of the Tree of Life, so Christ sets officers in his Church to keep off unmeet persons from coming in to eat of this bread of life. *Jehu* in policy commanded a great sacrifice to be offered in the house of *Baal*, and appointed four-score men with this charge, to see that none of the servants of the Lord were there, but the worshippers of *Baal* only, 2 *King*. 10. 23. On the contrary at the Sacrament in Gods house, officers must see there be none of the known servants of sin and satan, but the worshippers of God only. As valiant souldiers keep a castle against any intruders that would take it, so must Church-Officers keep the Sacrament, when unmeet men presse to receive it, or to use *Chrysostoms* similitude, they are to keep this pure, as a man would keep a pleasant spring clean, whereat he useth to drink, not letting the feet of filthy beasts and swine to puddle it. These all must help to bring in to Christ, such only as *Aspenaz* to *Nebuchadnezzar*, Dan. 1. 3, 4, 5. Those of the children of Israel that were without blemish,

Temp 2. Chry.  
in Matth.  
Hem. 83.

with, wife and well nurtured to eat in the Kings Palace, provision there made.

We distinguish of a twofold power of the keies, the one concionall, the other judicall. The former is proper for Pastors alone, whose calling it is, by the Preaching of the Gospel, to shut and open the Kingdom of heaven. The later belongs to them, with others joined with them, to wit the keies of jurisdiction, or externall discipline, this pertains to the whole Consistory or Colledge Ecclesiasticall, who are in government, to administer Church Discipline, least the holy things of God be prophaned and defiled. This disciplinary power is needfull to the well-being of a Church, that the purity of it be not corrupted, nor the peace of it disturbed, by the permitted mixtures of unmeet men to the mysteries of Christ. For the civil sword, oft the edge is too blunt, and the point is too short: Church rules are fit to go beyond humane laws; as Christian piety, beyond civil honesty. Now this power of jurisdiction in the Churches or Congregations of Christ,

*Treacas, Inst. Theol. lib. 2.*

*pag. 287.*

*Patens in 1 Con. 5. de Excom.*

*Eorum quæ conveniunt*

*Presbyteris, ut ordinar*

*Presbyteralis alia convenerunt singulis*

*personarum alia consue-*

*ta in collegia-*

*liter. Forb. Irenic. lib.*

*2, cap. 10. sec. 13, pag. 191.*

*Vid. Amel. de consue-*

*lib. 1, cap. 29, pag. 235.*

1. It is not in any single Minister alone.
2. It is not in the whole body of any people.

1. Christ

1. Christ hath not committed this

*Cunctis cla-  
vis regni ca-  
lorum acci-  
piunt, & ex  
aquo super  
eos Ecclesia  
fortitudo soli-  
datur. Hier.  
lib. 1. advers.  
Iovin.*

power to one, but to many. As we say against the Papists, that none of the keys were committed to *Peter* alone, but to him with the rest of the Apostles. So these keys of disciplinary regiment in the Churches of Christ, are not to any Pastor alone, but to him with other Elders, as Feoffeees in trust for the good of the whole, is this power committed. And a marvellous mercy meets that Minister, where are meet coadjutors in this, to be joined unto him. There is no work like that of the Ministry, a burden that might make the shoulders of Angels to quake. When God hath put a pious Pastor into a Congregation, and shall say of him, as of

*Omni Ange-  
licu humeri  
formidau-  
dum.*

*Clavis doctri-  
nae data est  
uni subiecti-  
vo, non uni-  
tati nisi ob-  
iectivo, clavis  
discipline  
data est Ec-  
clesiae & sub-  
iectivo & ob-  
iectivo &  
data est uni-  
tati, &c.*

*Adam* when he had placed him in *Para-  
dise*: *It is not meet for the man to be alone,  
I will make him a help meet for him, I will  
provide such a company of choice men,  
who shall be assistant to him for correct-  
ing the bad, and guiding of all for good:*  
Alas, to leave this on any one, however  
furnished. It may be said to that Minister,  
as *Febrero* to *Moses*, *Exod. 18. 18. Thou  
wilt surely wear away, both thou and the  
people with thee, for this thing is too heavy  
for thee, and thou canst not perform it thy*

*self*

self alone. Yea himself will be forced to lay to the people, as Moses to Israel, *Deut. 1. 12, 13.* *I my self alone cannot bear your cumbrance, your burden, and your strifes: Take ye wise men, and understanding, and known among your Tribes, and let them rule over you: Nor doth God in all his word lay such a weight on the back of any one man: but other provision is made.*

*Vid. Cantab. in Annot. super Act. 15. 6.*

2. The Juridicall power of the keys, is not committed to the whole body of any people promiscuously. If all were rulers, then where be the ruled? this would both deface the beauty, and disturb the order of the Church in every place. There must be beauty, what a deformed thing were the body if all were eye, or all tongue, or the feet to stand in the room of the arms? so here. There must be order. Two things prejudice the Church, when no order at all; or order according to the will of man; but order according to the will and appointment of Jesus Christ is safe and sweet. If the whole multitude should exercise such judiciary acts of casting out, and the like, then the woman must usurp authority over the man, contrary to the expresse command

*Act. 15. 8. Non dicistote tam Eccles. sed Apostoli & seniores, Calvin.*

*Act. 15. 8. Non dicistote tam Eccles. sed Apostoli & seniores, Calvin.*



1 Tim. 5. 17.

*Qui ordines**Presbytero-**rum fuisse**inde apparet.**alij Presbyte-**ri erant do-**ctores, alij**santum seni-**ores quidam**& prudentio-**res populi**qui una cum**doctribus**gubernabant**Ecclesiam,**&c. Illyric.**cla. script.**pag. 970.**Nonnulli**presbyteri sunt,**qui in vitam**& mores co-**rum qui ad-**monstrantur**inquirant, ut**qui in pia**committunt**et communi**cata interdi-**cant: qui ve-**ro ab ista ab-**horrent, ex a-**ximo com-**plexi, melio-**res quotidie**reddant.**Origen, tom.**3. cont. Celsu,**in Philoc. ca.**18. Interp.**Tarin.*

command of the Apostle, 1 Tim. 2. 12.

Therefore where ever the simple right of

this power is primarily placed, the exe-

cution of this Church-regulating-power

concerns some, not all, *Matth. 18. 17. Tell**the Church:* There is the Church plain-

tiff, to wit the members, and the Church

defendant, to wit the officers, that is,

Ministers and others, as assistants. 1. For

Ministers, *Act. 20. 28. Take heed to the**flock over which the holy Ghost hath made**you overseers,* 1 Tim. 3. 4, 5. If a Minister

knows not how to rule his own house,

how shall he govern the Church of God?

1 *Thef. 5. 12. Know them that are over you**in the Lord,* Heb. 13. 17. And for others

with the Minister to rule in the Church

as Governours, reade, *Rom. 12. 8. 1 Cor.**12. 28. 1 Tim. 5. 17. The Elders that rule**well, are worthy of double honour.* Ac-

cording to which place, what was the

practice of the Primitive times, we finde

affirmed by credible witnesses: We shall

but reade what is attested by, and

translated out of *Origen*, who lived a-

bout 200. years after Christ, it was a

known order in the Church to have ano-

ther kinde of Presbyters beside who ap-

plied themselves to Preaching, that did

attend

attend discipline, whose place was to censure manners, to cast out offenders, and so preserve Sacraments pure, that with us the same care may be kept, let me beseech by these motives,

1. For the Lords sake. 2. For the Churches sake. 3. For the Kingdoms sake. 4. For Congregations sakes. 5. For the Sacrament sake. 6. For the Saints sake. 7. For sinners sake. 8. For our own souls sake.

For Christs sake. If we admit whom we know unmeet to these holy mysteries, let us but think both what a great displeasure, and great dishonour it will be to Christ: displeasing because it will pervert his gracious purpose to his people to have this peculiar to them. A speciall token of his love and care towards them above others he intended herein, and indeed the way of Christs love to them in this is admirable, to feed them with his own blood, and let others famish. We reade of a man condemned to starve to death in a prison, his daughter getting leave to visit him once a day, so she brought nothing to eat or drink, she preserved him a long time unknown, by milk he sucked from her breast. Christ, that none of his members might starve, lets them have

*Valer. Maximus, lib. 5.*

Chry, ad pop.  
Aniach,  
Hom, 60,

have this breast to suck, but when it shall be drawn out to all it lessens Christs affection, and alters his intention, who meant this milk only for his own children: Because he would not like some mother, saith *Chrysostom*, put out his babes to nurse, but suckle them, and bring them up by his own breast, yet neither so as to nurse others children. To suffer the known sons of satan to suck at this breast, to sit at this board, is also a great dishonour to Christ. I have read of *Ingo* an ancient King of the *Draves* and *Veneds*, who making a stately feast, appointed his Nobles, at that time Pagans, to sit in the Hall below, and commanded certain poor Christians to be brought up into his presence Chamber, to sit with him at his table, to eat and drink of his Kingly cheer, at which many wondering, he said, he accounted Christians, though never so poor, a greater ornament at his table, and more worthy his company, then the greatest *Parrs* unconverted to the Christian faith, for when these might be thrust down to hell, these should be his consors and fellow *Prin-*  
ces in heaven. And truly a few poor Saints, they honour Christ at his Table, whereas multitudes of men great in wealth,

*Euas Syl-*  
vius cap. 20.  
*Europ. Aves*  
lib. 3. *Anna-*  
*Homi*

wealth, and wickednesse, are but blemishes at this board, and spots at this feast, *Jude 12.* O for Christs sake suffer no such at this Supper of the Lord. It is reported of that renowned Mr Fox, such was his zeal and love to Christ, that he would never deny any beggar that ask'd him an alms for Christs sake. This is the prevailing argument with God, be it with us.

2. For the Nations sake. There is nothing more provokes God against a people then prophaneing his pure and precious ordinances, when they shall not only abound in what is filthy, but abuse what is holy, and be corrupt in the best things, then comes the fiercenesse of Gods fury.

There were two things in the old world that brought the destroying flood. *All flesh had corrupted his way. The earth was filled with violence, Gen. 6.* Corrupt in respect of Gods worship and service depraved. Violent in respect of injurious dealing between man and man practised: to grow corrupt in Gods waies of worship, brings a flood. Venerable Bede in his Ecclesiasticall History of England, reports that about the year of  
our

our Lord 420. The Brittons having been long afflicted by Irish, Picts, and Scots, God gave them great rest, peace and plenty, as had not been heard, but they more then ever contemned his word, prophaned his Sacraments, not only the people vile, but the Ministers very loose in their conversations and ministrations, whereupon came a plague that the living were scarce able to bury the dead : The Saxons of *Germany* who came first in for their help, broke out upon them in bloudshed, drove them into a corner, and all this came, saith that reverend Author, for their hatefull sins against Gods holy Ordinances? may we not reade upon the forehead of the late bloudsheds, that have been in this Kingdom, the guilt of Christs blood that lies upon this Land through sinfull receiving the Sacrament? The judgements of God oft sute to the sins of men, that by the punishment we may know the offence. *Iosephus* reports that not long after the Jews had crucified Christ on the crosse, so many of them were condemned to be crucified, that there was not place enough for crosses, nor crosses enough for the bodies that were to be hung thereon. O let us herein

prevent

prevent Christs second crucifying, not dealing out the Sacrament to such as to doe it, will doe what in them lies. We reade the *Roman* Emperours strictly forbade the transportation of oile, wine, and pleasant commodities to barbarous nations, least they being drawn in, mischiefs to the state might follow. Let us not administer bread and wine, such precious things to prophane men, least to the land worse yet follows.

3. For the Churches sake. To put out unmeet men at least from the Table of the Lord, is the way to make the Church beautifull, healthfull and fruitfull. This defaced the glory of *Nebuchadnezzars* Image, *Dan. 2.* that having a head of gold, it had feet of clay and iron: Shall the Church have a bright head and black feet, will not this be a blemish? Let us make much of the gold, and not mix therewith iron and clay, this will be the Churches glory, honour, and health. Evil men, saith one, are in the Church, as ill humours are in the body, when they are purged out, the body recovers health and strength, is eased and refreshed: So when such men are put forth, and cast out, the Church is much relieved and revived,

T become

becomes more able to bear and bring forth fruit unto God. The course God took with his Vineyard to make it fruitful, *Iſa. 5. He fenced it, gathered out the stones, and planted it with the choiseſt plants.* Gods Church must have a fence, else every swine comes in: the scandalous, those stones of offence must be gathered out, and Gods Saints, as choise plants, set in place, and then we shall see good fruit.

4. For each Congregation sake, suffer not such men to sit at the Table of the Lord. *Achan* took the wedge of gold, and the Babylonish garment, whereupon it went ill with the whole camp of Israel, think we what may befall the whole assembly of people, especially if we knowingly allow filthy sinners, to take the holy Sacrament, such as in the waies of their wickednesse hold fellowship with devils, to have herein any fellowship with Christ and his people, O how abominable. *Camden* reports of *Redwald* King of the East Saxons, that in the same Church he had two Altars, one for Christian Religion, and another for sacrifices to devils, if we promiscuously receive good and bad to the Lords Supper, we make as it were two tables in one Church,

so

so far as concerns Gods Saints, there is the table of the Lord: so far as concerns sinners, there is the Table of devils: That the Apostle 1 Cor. 10. 21. pleads against Idolaters, learned *Zanchy* extends to all impenitent sinners, who are not, saies he, to be brought in to the Table of the Lord, because they be not broken off from the Table of Devils, least God thereby be provoked, ver. 22. O how will it then provoke to to turn the Table of the Lord into a Table of Devils? as all wicked ones may well be called, *Joh. 6. 70.*

*Zanc. Epist.  
lib. 1. ad pro  
Fr 3. de Exc.*

5. For the Sacrament sake suffer not this, it is an honour to the Ordinance, to have here a Table of Angels, not of Devils, for vertuous men to be about the board of the Lord is a grace, as it was to *Solomons* bed to have a guard about it of valiant men, *Cant. 3. 7.* will not the presence of prophane men prove a prejudice to each part of this precious Ordinance? so defile purity and deface beauty, as to occasion complaints both from creature and Christ. One brings in the creature groaning out their desires thus, O that we might ever serve such as are godly, O that our substance might be incorporated into Saints, that so we might rise with them

*Vitam substantiam nostram  
incorporamus  
sanctis, ut in  
eis ad gloriam  
resurgat, non  
peccatoribus  
in illis enim  
resurget ad  
gloriam,  
Cor. 6. lapido*



to glory, for if we be incorporated into sinners, we shall go in them to hell: if we suppose the creatures of bread and wine, so to moan and groan to be eaten and drunk by wicked men in their ordinary way, much rather may we think it then when they are herein elevated and raised to a high and holy use: yea and this a way to put Christ himself to an open shame, *Heb. 6. 6.* and cause him to complain to have his Table crouded about, his holy Ordinance defiled by prophane men, so that as it was said, *Mat. 22. 30.* whose image and superscription is this? it may be applied here whose Ordinance is this? *The glory, honour, and beauty of it is hereby lost.* One reading *Mat. 5. 44* love your enemies, blesse them that curse you, do good to them that hate you, &c. broke out, either its not the Gospel of Christ, or we are but ill gospellers, when this holy Ordinance is abused and misused, we may say, sure it's not the Sacrament of Christ, or we no Sacrament-Christians, either it is not the Ordinance of Christ, or we no friends to Christs Ordinance, to let the lustre of it be darkned, and its beauty blemished by base and vile men.

6. For the Saints sake suffer not such men

*Aut hoc non  
est Evange-  
lium aut nos  
non sumus E-  
vangelici.  
Whita. conc.  
ad Cler. can.*

men herein to be joined unto them, to tie a living man to a dead man hath been the judgement that some malefactors have been condemned unto, and it's a sad one. O let us not here in this case couple together Gods living Saints, and men dead in their sins, to bring in beasts to feed with men at the same board, doth not reason and humanity abhor it. When we read of *Nebuchadnezzar* and brut beasts feeding together, he was not as a man, but as a beast, so let religion and christianity teach us this, that to the Lords Table where the Saints eat and drink, we do not admit such men, as the Scripture compares to beasts, *Psa. 49. 12. Psa. 80. 13.* It were better saies *Chrysostome* to be a beast, then to be like a beast, men then that are so, are unfit to have society with Saints, at the Supper of the Lord : Its prophecied when the Church shall be restored to peace and parity, *Isa 35. 9.* No Lyon shall be there, nor any ravenous beast found there, the unclean shall not passe there, but the redeemed of the Lord shall walk there, &c. God hath promised *Ezek. 38. 24.* There shall be no more a pricking briar nor a grieving thorn about his people, let not us set briars and thorns among Gods vines,

*Melius est  
esse iumentum  
quam compa-  
rari iumento.*

nor let them root in Christs garden among his flowers.

7. For sinners sakes, as we tender the eternall good of their souls, suffer not this: to allow them liberty to the Table of the Lord, will but harden them in sin, and hasten them to hell, they will but imbolden themselves to persist in sin, and think if they come to a Sacrament, thereby to satisfie all. It is reported of *Lewis* the second, that he used to wear a leaden crucifix in his hat, and every time he swore an oath, or did any villany, he would take it in his hands and kisse it: and then swear again the more impudently, and sin over and over the same with greater confidence. So wicked men strengthen themselves in their wickednesse, thinking how oft so ever they do ill, if they come and receive the Sacrament, all is well, though hereby also they bring upon themselves swift destruction: so that all such may well fear the receiving the Sacrament should prove to them as the gold of *Tholosa* to them that took it, who all perished in the possession of it, the History of which *Possidonius* reports. *Ahab* would have *Naboths* vineyard, though he drew on himself the guilt of *Naboths* blood, but

it was his ruine, 1 *Kin.* 21. men will have the Sacrament of Christ, though they are thereby guilty of the blood of Christ, and draw down their own damnation: men presse to the Sacrament unprepared, as a horse unarmed rushes into the battel, but his death is so much the surer and sooner: suppose through the patience of God utter ruine is respited for present, and unworthy receivers reprieved for a while, yet then some other dreadfull judgement betides them, God strikes them with hardnesse of heart, blindenesse of minde, worse then that wherewith he smote the sinfull Sodomites, when from all quarters they pressed to break into *Lot's* house, and take the two Angels, *Gen.* 19. to prevent this evill do we our utmost.

8. For our own souls sakes, admit not unmeet men to communicate in these holy mysteries: that this may be the more effectually, Let us observe two things.

1. The duty required of us.
2. The danger incurred by us.

The duty that the danger may be prevented.

The danger if that the duty be neglected.

We must herein either come under

duty, or under danger, our duty is to give this blessed bread to children, not to dogs, *Mat. 7. 6. Give not holy things to dogs, nor cast ye your pearls to swine, least they trample them under feet, and turn again, and rent you.* Here are persons of two sorts described, dogs and swine, matters of two sorts proposed, holy things and pearls, actions of two sorts prohibited, give not neither cast, and reasons of two sorts rendred, least they trample them under their feet, and turn again and rent you. Some by dogs understand Infidels and unbelievers, by swine sectaries and hereticks, by holy things the two Sacraments Baptisme and the Lords Supper, by pearls the mysticall sence of Scriptures, &c. Others by dogs understand men erroneous in their judgements and opinions, by swine, men vicious in their practice and conversations, by pearls Gospel-cordials, by holy things bread and wine in the Supper sanctified for a holy use, which we ought not to give to such persons upon those perils.

1. Of pollution to the things, least they trample them under feet.

2. Of affliction to our selves, and turn again and rent you. We read of two Donatist

patists who coming to *Thipasa*, a city of *Mauritania*, and entring where the Sacrament was administring, took the bread and gave it to their dogs, but those very dogs immediatly growing mad turned upon their own Masters, rending and tearing them with their teeth. God knows how sorely we may suffer from those sinfull men, to whom we give this holy Sacrament. We know the severe punishment cast upon *Eve*, who not only her self eat the forbidden fruit, but in that she gave her husband *Adam* to eat thereof, *Gen. 3. 12, 16*, O let not us suffer sinfull men to sit and eat with Gods Saints at the table of the Lord, least thereby we draw down upon our selves much sin and sorrow, when despairing *Judas* came making his miserable moan to the high-Priests, laying, I have betrayed the innocent blood, they sleighted him answering, what is that to us? Look thou to that, no, was it nothing to them? did not they give him money to do it? If an unworthy receiver shall come trembling to us, and cry I have betrayed innocent blond, shall we put it off with a what is that to us? when we put that into their hands whereby it is done, surely just blame abides us. If any man under the

Law

*Opia. Mel-  
tuis lib. 2.  
com. parmia-  
num cent. 4.  
cap. 6.*

Law left his pit open, so that his neighbours beast falling into it, was harmed by it, he must be responsible for it: if we under the Gospel shall leave this Ordinance open to all, so that those who are more like beasts then men, come to it, and are prejudiced by it, must not we answer for it? Let us all upon whom this charge is laid, set our selves to the utmost to oppose the approach of such persons to the Table of the Lord, Come, *let us up, and be doing*, what is to be done, and how I reduce to two heads. 1. For matter we must minde some actions. 2. For manner we must minde some cautions. The actions for matter we are to minde, are two.

1. We must examine carefully.

2. We must determine faithfully.

We must examine that we may determine, and we must determine when we have examined. We must search before we censure, and look in before we lift out, Thus did God with fallen *Adam*, before he turns him out of Paradise from eating of the tree of life, he comes to him questioning of him, *Gen. 3. Adam where art thou? Who told thee thou wert naked? Hast thou eat of the tree that I forbade? What is it that thou hast done?* and after he

he dooms him, and drives him out: before we cast any out of the Congregation, or put any from this bread of life, we are to examine exactly, to try the truth of things that we may be sure to binde those on earth that God will binde in Heaven, *Mat. 16. 19.* It is the observation of *Cyril* upon *Ioh. 18. 12.* how the Jews first took Christ and bound him, and after inquired the causes against him, &c, an ill pattern for us to follow, before we binde let us beat out truth, and see if there be sufficient cause that require such a judiciary course, let us know what is not sufficient matter to warrant such an Ecclesiastick censure in these four things.

1. Every declamation is not enough. Against some person there may be a flying report, a running noise we may not passe our censure upon. God heard a cry to Heaven of *Sodom's* sin, yet before he proceeds to judgement, read what he resolves, *I will go down now and see, whether they have done altogether according to that cry which is come unto me, and if not that I may know.* *Gen. 18. 21.* Every rumour will not bear out a censure, but let us examine and see, and so proceed.

2. Every accusation is not enough, there may



may not only be a talk abroad, but one may come in and personally accuse another, yet that not sufficient to put one out, or presently by the Sacrament. Its not a mans justifying himself, nor anothers accusing him, that can well bottome this businesse: *Julian* who after proved the Apostate, one *Delphidius* accusing another before him, which he could not prove, the party denying the fact, *Delphidius* answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? *Julian* answers, And if it be sufficient to be accused, who can be innocent?

3. Every imagination is not enough: not only what is said by some others, but we our selves may suspect a man for such a matter, yet suspicion not warrant suspension, many things are which seem not to be, and many things may seem to us to be, which yet indeed are not: we may think both the guilty innocent, and the innocent guilty, therefore we must not cashier before we inquire, but be able to convince before we condemn.

*Culpalata*  
*Culpa levis,*

4. Every aberration is not enough, no man will put his servant out of his family, or his son from his Table, for every small offence. There be lighter and lesser evils, where-

T  
whe  
little  
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whereupon in this case we cannot cast out little sins, do make men liable to great personall dangers, though not to these ministeriall censures. The smallest sins that are unrepented of, idle words, and the like, will bring a man under the judgement of Christ, *Mat. 12. 36.* though not this judgement of the Church. Christ for those will shut men out of Heaven, and cast them down to the Devil at the last day, but we must not herein shut Heaven against men, or deliver them up to the Devil for every error in judgement or practise, yet when evils grosser and greater be fiercely professed, foully practised, and fully proved, we have just matter to conclude upon, and to exclude such sinners from society with Saints in the Supper of the Lord. The cautions which for the manner we are to minde, shall come forth in four things. Our putting herein by, and casting out, must be carried on.

1. With deliberation, beware that in such censures we be not precipitate to do any thing hastily, but see that our proceedings be well considered, and all our progresses prudentially poized. This Church censure must not be like *Joabs* sword, which upon every motion was wont of  
it

it self to fall suddenly out of it's sheath, but deliberately drawn out by degrees. Its observeable when God was to take the Prodigall into his house, he ran, *Luk. 15. 20.* When to turn *Adam* out of Paradise, he walked on in the garden, *Gen 3. 8.* his motion herein was more slow, we must not cast out or cut off, but gradually and with good advice.

2. With detestation abhorring not the person of the offender, but the condition of the offence: not as it said of one, *He hated the tyrant not the tyranny*, but what we do herein, be it with hatred against the sin, not the man. Not abhorring them that are evill, but abhorring that which is evill. *Rom. 12. 9.* The Apostle in the former verses having spoken of gifts and governments in the Church, he then adds this, to guide the managing of all in a meet way to love the persons of men unfainedly, but to hate the evill practices of men abundantly: Abhor that which is evill. The Greek word imports extream detestation, which is aggravated by the composition, as *Chrysostome* observes, who also refers this 9. verse to those before, to order all therein præscribed, so *Rallock* also understands the verse.

Απεστο-  
γούργησ.

Look

Look likewise that we detest that evill or any degrees thereunto in our selves, for which we contest against others: that we suffer not any of that in our selves which we censure in others.

3. With moderation, Beware while we pursue sinfull actions in others, we be not transported with sinfull passions our selves, of wrath and anger, but manifesting a spirit of meeknesse. The snuffers of the Tabernacle were made of pure gold: so Church-censures must be kept pure, burning with fervour, nor blacked with anger. let not us be so moderate as to let Discipline sleep, or therein to be slight, for so a moderation of censures, may prove the murdering of sinners, not cutting off the gangreen-limb is the death of the man.

4. With lamentation, Beware that we be not hardened against men in our hearts, though we finde them hardened before us in their sins. We read of a Judge that never pronounced a judiciary sentence of death, but tears fell faster from his eyes, then words from his mouth, when the incorrigiblenesse of men call by an Ecclesiasticall sentence to cut men off, and put them away from among us, its not unmeet for the tears of our eyes to expresse  
the

*Sic vigiles  
moderatio ut  
non dominus  
disciplinam,  
Aug.*

the Troubles of our hearts, and to let execution of censures be with expressions of sorrow, so shall we manage this matter meetly.

*Dilexi viri  
qui cum cor-  
pore solvere-  
nt magis de  
statu Eccle-  
siarum quam  
de proprio vel  
negotio an-  
guntur.*

*Magdeburg.  
cap. 5.*

The civill Magistrate who is to reform abuses in worship, to keep pure the holy things of God, that all be carried piously and peaceably in the Church, is herein to bring in his help. I love the man, he is more solicitous to reform the Church then to preserve himself, &c. saies *Ambrose of Theodosius*. I have read of *Anastatius* the Emperour, how God shot him to death with a hot Thunder-bolt, because he was lukewarm for the Church, and not zealous to root out the Arrian party. That unmeet persons be put away from these precious things of God, let likewise the Magistrate be fervent. *Zanchy* in an Epistle to Prince *Frederick* the third, does much quicken his zeal, and beseech his assistance in this, *God turning Adam out of Paradise, did not only set Cherubims at the garden, to keep the tree of life, but also a flaming sword to turn every way* Gen. 3. 24.

The Christian Magistrate is to be a nursing Father, and a nursing Mother to the Church and Children of God, *Isa. 49. 23.*

Now

Now a great part of the nurses care is to see to the food of the childe, that the childe have its fitting food, and that which is good and wholsome, and that dogs come not in to eat up the childrens milk. The Christian Magistrate is to feed the Church imperatively, and cautatively by requiring others to do : he is to command that the breasts be drawn out for the children of the Church to suck, and to forbid that no black mouths be laid to this blessed breast : Three Tables he ought to be a carefull keeper of, the first and second Table, and a third to wit the Lords Table, that Gods olive plants may peaceably sit about it, and wicked ones debarred from it : if he ought to extend his care, that the first Table be well kept, then the last as a branch of that : must he not suffer such as would advance a bredden God, and may he endure such as abuse the bread of God : must he be against thole who blaspheme the name of the Lord, and not against those who prophane the Table of the Lord? doth he well to remove crucifixes out of the Church, and shall he let crucifiers alone in the Church? Sons of Belial, who as much as in them lies by a sinfull receiving, crucifie the Lord of life.

*Magistratus  
si malum  
editorum est.  
Si bonus non  
est, torrens est  
dic. Aug.  
serm. 6. de  
verbo Domini.  
ad, Sec. Man.*

*Custus tri-  
bus tabulis.*

*Defilem  
animum filius  
magistratus*

U

The

potest aliquod  
Ecclesia ex-  
tra ordinem  
facere quod  
ordinarie non  
potest: & de-  
ficiens eccle-  
sia a suo offi-  
cio potest ma-  
gistratus ex-  
tra ordinem  
procurare ut  
Ecclesia ad  
officium re-  
deat, &c.  
Iun. Anima.  
in Bellar. de  
Concil. lib 1.  
c. 13. no. 18.  
Nulla est res  
tam Ecclesi-  
astica quin  
aliqua ratio-  
ne pertineat  
ad iurisdic-  
tionem ma-  
gistratus nec  
ultra causa  
tam secularis  
modo ab Ec-  
clesia mem-  
bris praestetur  
quin quatuor  
obser-  
vantiam er-  
ga Deum res-  
picere pertine-  
re possit ad  
Ecclesiasti-  
cam gubern-  
nationem.  
Amet. Med.  
Theol. lib. 2.  
cap. 17.

The care and courage both of Magistrate and Minister is no more then need in this matter. If Church-officers be defective in their duties, the Magistrate must put out the more vigour and valour to preserve the Ordinance pure: as if the Magistrate be remisse, the Church-officers ought to be the more active to beat back Sacrament abusers, and if in this either withdraw their duty, the other must stir the more extraordinary. But a mutuall conjunction is most excellent.

The work is great, yet might there be this twofold union, no doubts, nor difficulties should make me despair, to wit,

A union of power.

A union of spirits.

As the two milk kine went together the same way to carry on the Ark of God, so if these two, Magistracy and Ministry go together to help on the government of Christ, and this needfull discipline which concerns the Sacrament, if hands and hearts may join in this, how well will things be? let not one put it off to the other, but both concur as the cause requires, which will be well pleasing to God, and profitable to the Churches of Christ.

I proceed to persons more private, of whom there is also somewhat required, that this pure and holy Ordinance may be kept up, and carried on in its purity and holinesse, that unmeet men may be removed, and good discipline promoted, their duty I reduce to two heads.

1. They are to give their free consents.

2. They are to make their just complaints.

Their free consents they are to give when by Church-officers there is an execution of due censures, and indeed the averfenesse of people hereto, may much prejudice the practice of Discipline herein. *Augustine* writing against the Donatists, saies that in some Churches the body of the people was so corrupt that they would not assent to the execution of censures, which hindered the casting out of offenders, but herein peoples forwardness may prove a great furtherance. *Cyprian* writing to *Cornelius* a Roman Bishop declares how ready the people were to approve the excommunicating and casting out of the *lapsi*, those in time of persecution had fallen from the faith, though very loth to yeeld their consents for the receiving



ving of them in, though they professed repentance.

*Zench. de  
redemp. in  
proce. 4. lib. 1.  
pag. 756.*

*Pareus de  
Excom. porif.  
3. & in  
1 Cor. 5.*

*Muscu. loc.  
con. de mi-  
nistrio verbi  
Dei, in tit. de  
potestate mi-  
nistriorum  
pag. 377.*

*Zenchy* speaking of that question, by whom excommunication is to be exercised among other things, in answer compares the government of the Church to the Romane Common-wealth, which had the dictators, the Senate, and the Quirites, the most difficult things were determined by the former, with the consent of the latter, and he shews that the Church government in respect of Christ is a monarchy in respect of the Presbyters censuring an Aristocracy, and in respect of the people consenting a democracy, which in the case he concludes requisite. *Pareus* proposing some conclusions concerning the same censure in the Church, saies that though the Pastors and Presbyters for order sake, are to have the chief place, yet they must call on the Congregation for their concurring consent. So *Musculus* in his common places speaks much to this purpose. The people do greatly fail in their duties, when they withdraw their consents, especially when things be put to the vote. The Saints are said to judge the world, 1 Cor. 6, 3. In that they shall be as witnesses, assisters, observers, approvers of the judgement, Christ

Christ shall passe at the last day, and *Calvin* saies well to the case, The people are not by the multitude to overpower any just proceeding against offenders, but what the Elders orderly do, they are to attest, and approve, and thereby also the judgement is theirs, and private Christians must consent either to the casting out, or to the coming in of offenders, to consent to their admittance is sad, The Jews stoned *Stephen*, but *Paul* stood by, and consented to his death, *Act.* 22. 20. Wicked men herein crucifie Christ, and others consent to his death who will not consent to restrain them from that which is the cause of his death, yea

*Hec addo illam esse legem in excommunicando homine progressionem si non soli seniores, sed etiam id faciant sed approbantes Ecclesia in eum modum ut plebs multitudine non regat actionem sed observantiam & custodiam. Iustitiam. lib. 4. Qui proximi mala conspiciunt & silentio praeterunt quasi conspectu vulneribus usum medicaminis subtrahunt.*

2. People are to make their complaints and to call for just discipline *Isa.* 59. 4. When they see or hear of foul offences, not to conceal them, but seek their redresse, *Augustine* speaks well, They that see their neighbours sins, and are silent, and so no censure take place, is as if they should see ulcerous sores, and withhold the use of meet medicines.

Hereby also they pull upon themselves the burthen of other mens sins, *Lev.* 5. 1. If a soul sin and hear the voice of swearing and is a witnesse whether he hath seen it

or known it, if he do not utter it; then shall he bear his iniquity,

If a man hears words of treason against a prince, and discovers it not to some Magistrate in 24. hours, himself is judged guilty of treason, what then to conceal words of blasphemy and treason, against the most high God, *Pro. 29.24.* whose is partner with a thief, hates his own soul, he heareth cursings, and bewrays it not, *Mat. 1.* Its a sin to be an ear-witness of blasphemy, and not willingly bewray it,

1. That he which is so silent, makes himself partner with that sinner whom he so concealeth, *Lev. 29.14.* Before the blasphemer was stoned, *all that heard his blasphemy were to come, and lay their hands on his head,* why? sure to discharge themselves of that guilt which else they had contracted by hearing of him, if they had not declared against him. Ever minde that Gospel command *Mat. 18.17.* Tell the Church, inform Church-officers of Church-offenders.

Christians that will quit themselves as becomes them, must be carefull herein, otherwise themselves will suffer. Here may a great question fall in, *viz.*

*Objct.*

How a prophane person present at the Sacrament

Sacrament doth defile and infect others?  
To which I answer.

Not physically, but morally, not the bare presence of sinners with us, but the prevalence of some sin upon us, two things attend sin, fault and filth, blame and blot, where there is fault there follows filth, and where there is filth there is first some fault whereof the defiled party is guilty, as now when prophane persons partake in the Sacrament, godly christians who communicate, may come in fault, and under guilt two waies.

Efficiently.

Deficiently.

1. Efficiently, when they say or do what they ought not in reference thereunto, as if in their mindes they approve their presence, much more if with their mouths they plead for their admittance, speak, yea urge arguments that may make for such promiscuous mixtures, and lay down what may encourage the coming hereto of carnall men without any disciplinary difference, this contracts guilt, and then

2. Deficiently, when private Christians neglect to say and do what they ought.

Utrius ad  
equum acco-  
dam non sum  
causam ista  
qua quis  
conscientia  
ad commercii  
accedat sed  
de mea ipsius  
conscientia  
mibi labo-  
randum est.

Ita & cum  
adulteris, &  
cum homici-  
dis & cum  
secleratis  
vivi quis  
vivendo  
nulla mea  
culpa sit,  
Quod non  
placet non  
mores.

Si ad carnem  
castus & se-  
cularis purus  
accessero, ni-  
hil illorum  
imputabit  
nobis necue-  
rit dicam eri-  
am amplius  
fidelis Turcam  
vel Indum  
pastor quis  
piam adu-  
erari modo  
quantum in  
me est agito  
sola illius  
facti culpa  
in illum re-  
videres, nec

In this case consider there is a fourfold duty required of particular Christians, which if they discharge they come not under any fault or guilt, let who will be present, but if they fail of those duties (I do not say fail in) therein they sin, and therewith are defiled.

1. Duty is towards the sin it self, of such mens partaking, that is to dislike it, and in their hearts to hate it, *I hate the work of them that turn aside*, saies David, *Psa. 101. 3. it shall not cleave to me*, as if he should say, If my heart rise not against such sins, if I should not dislike and hate them, some blot would cleave to me, but now not.

2. Duty towards God, to pray and mourn in praier for the presence of such men at this precious Ordinance: *Mary* the mother of Christ, his Disciples and Friends saw Christ despitefully used, and crucified on the crosse, yet it was no sin of theirs, no evill cleaved to them, for it grieved their hearts, and so when Gods Saints do sorrowfully lament the sin of such as crucifie Christ at his Supper, there is no defilement falls on them, they are free and shall receive signes of favour, and Gods marks of mercy, *Eze. 9. 4.*

3. Duty

3. Duty towards such miserable men ego propter ea  
cunctos  
qd mensam  
Domini ac-  
cessero, &c.  
Beza Ep. 3.  
pag 28. 29.  
as do in their prophanesse approach the  
Table of the Lord, that is, to exhort, ad-  
monish, reprove them, *Eph. 5. 11. Have*  
*no fellowship with the unfruitfull works of*  
*darknesse, but rather reprove them;* im-  
plying strongly, that if there be a repro-  
ving of them, there is no fellowship with  
them: and so there is no infection by  
them.

4. Duty is towards governours, to wit  
to inform them of such offenders, thus  
the Christians in *Corinth*, and *Thessalonica*  
did inform the Apostle of such in those  
Churches, *1 Cor. 11. 28, 2 Thes. 3. 11.* let  
these duties be observed, and you are free.  
*Beza* excellently in this case concludes,  
that let wicked men be present at the Sa-  
crament, yet Gods Saints become not  
filthy because not faulty, having done their  
duty, they are not guilty: no sinne, no  
soil.

Having complained to God and men  
against offenders, and in their places done  
to the utmost to keep off such unmeet men,  
there is no sin whereof they are guilty,  
nor soil wherewith they are filthy. Those  
in authority that will not discharge their  
duty, must bear the blame, and wear the  
blot,

blot, prophane men are to be put by, and cast out, yet if to doe it be not my office, it being not done, it is not my offence.

The Apostle tels the Church of *Corinth*, that the incestuous person let alone, would be as a little leaven to sour the whole lump, *1 Cor. 5. 7.* If we suppose a present infection upon the Church, then it was thus. The publike Officers were defiled because they had not put away that wicked man from among them. The private members were polluted, because they had not mourned, or made means that he which had done this deed might be taken from among them, *vers. 2.* so that if private Christians doe not complain, and seek the removall of unmeet men, then thereby they are defiled, but if they mourne to God and men, that such may be taken away, however they are free, both from fault and filth: if wicked ones be with them at the Table of the Lord, they are not thereby defiled. It is not the naked presence of prophane men can here in pollute the people of God, for if that alone were infectious, these things would follow.

1. It would be so in one ordinance as well as in another, it would be as hazardous

ardous to have them present at the hearing of the word, as at the partaking of the Sacrament.

2. It would be so by one sinner as well as by another, it would be as prejudiciall for a close hypocrite to be present, as another wicked man. Then the presence of Judas at the first administration cast dofilement on all the disciples, whereas supposing him present, we will not think all them defiled thereby. When Judas with the rest were all together at Supper, Joh.

131. Christ saith unto the disciples, *you are clean, but not all*, vers. 10. 11. The unclean one, made not the rest unclean.

3. It would be so at one season, as well as at another, how should Gods Saints ever meet with any safety or security, if the sole presence of any one unsanctified man should alway prove such a prejudice.

4. It would be so to one Christian as well as to another, harm hereby to him that hath been most diligent in his duty, as well as to him that hath been most remisse, but let private persons be perswaded to pursue their duty, and they shall escape all danger. Execution of Church censures is not to be by any private member, or single



single Officer. *I would they were cut off that trouble you,* saith Paul, Gal. 5. 12. He did not undertake to doe it alone, 1 Cor. 5. 4. *When ye are gathered together, and my Spirit, in the name, and with the power of Christ, to deliver such a one to Satan.* Let us each go as far as we can, if others will not concur, we leave the sin at their door.

Against this course severall objections lye crosse which I shall in the next place seek to remove.

*Object.*

*Object.* Though men have been wicked and prophane, yet suppose they come and professe their repentance for sin past, and promise amendment for future, must not such be received to the Supper of the Lord? Yes sure.

*Ans.*

*Ans.* 1. Suppose they have been prophane and yet professe no repentance for any evil past, nor promise any redresse for future, but stand as stocks and stones, stupid and senselesse, miserable men, not commiserating their immeasurable misery, we may therefore mourn for them, because they cannot mourn for themselves: As once *Jerome* condoled the obdurate condition of *Sabinian*. Sure such must not be received to the Supper of the

Lord,

*Hoc plango  
quod te non  
plangis.*

*Hieron. Tom  
1. fol. 231.*

of Lord, much lesse men resolved in their  
He finnes.

2. Suppose such professions and promises as now they may make, have from them by former experiences ever proved false and fruitlesse, must we still trust bare words? God hath cast them down by sicknesse, they have said as much to get off of that bed, as now to get in to this board, to come out of that trouble, as now to come in to this Table; How sorry they had sinned? how resolved to reform? As when *Nebuchadnezzar* besieged *Jerusalem*, the Jews promised to set their servants free, but no sooner had the King removed his siege, but they bring back their servants to bondage, *Jer.* 34. 10, 11. So when God hath laid siege to them by some close affliction, they have professed fair, and promised much, but the siege once raised, they have returned to their wonted wickednesse, who would beleeve such lying words?

3. Suppose they professe and promise, yet in their professions and promises, they manifest monstrous Ignorance, and thereby are found unfit? They professe repentance, but cannot tell what repentance is, they say they are sorry for sin, and yet  
can

can give no account what sin is, or what God is they have sinned against, they promise amendment for future, ignorantly taking it for grant, they can either by their own power amend, or procure power from God at their pleasure.

*Luther* reports of one *Staupitzius* a Germane Divine, that he oft promised God, and vowed against a particular lust, but was as frequently foiled: he after discovered, how being ignorant of his weakness to perform all his promises had been passed in self-confidence, &c. whereupon he miscarried. Carnall men in their making promises to reform their whole lives, we may easily finde how grossely ignorant, and so self-confident they be, how little they know of their own infirmities, and inability to any good, &c. how they know nothing of fetching grace by the way of the covenant of Gods grace in Christ: So while we should let them in for their promises, we must keep them out for their ignorance, this being more foul, then the other fault.

4. Suppose sinfull men professe and promise, yet in their open protestations they have their secret reservations, they sometimes say well, but O that there

were

were in them such a heart, *Deut. 5. 29.*

Such men in their professions and promises, are like *Austin* once in his supplications and prayers, he acknowledges he prayed against concupiscence, but with a fear, God should hear him in his prayers, and that secretly he desired rather to fulfill his corruptions, then God fulfill his petitions: so they promise but with fear God should hold them to their promises, profess their repentance, but are afraid God should force them indeed to repent, their hearts still go after their wickedness: so that what ever is uttered, untill their condition be altered, there is but little weight in such words, whereupon to accept them to the Supper of the Lord.

5. Suppose they so profess repentance, and promise amendment, as according to the rules of the word they may be judged indeed to repent, to be ingenious, and reall, then they ought not to be kept back, yea if for any scandall they stand excommunicate, they ought to be absolved and received into this communion of Saints, as soon as such repentance appears.

I have met with a story, and it is a sad one:

*Aug. conf.  
lib. 8. cap. 7.*

*Malebam  
explere, quam  
extinguere.*

one: *Dionysius B. of Alexandria*, writing to *Fabius B. of Antioch*, reports of one *Serapion*, a man who a long time lived (*viz.* in the Church of *Alexandria*) without blame, but after in persecution denied the faith, yet at length was sorely afflicted for his sin, made mournfull complaints, entreated to be received to the Supper of the Lord, with fore and bitter cries, but none gave ear, and being still kept off, the old man falls into a dangerous disease, and for some daies lay senselesse, but then coming to himself again, O how he weeps because he had been denied the Sacrament of Christ, yet with sad blames of himself for his sin, he gives up the ghost, and dies. God forbid if men be sincerely sorrowfull, and seriously minde amendment, that they should be refused from the Table of the Lord, nay we shall rather encourage their coming, and glorifie God in them.

*Vid. Euseb.  
lib. 6. cap. 43.*

*Object.*

*Object.* Though men have been vile and vain, yet let them come to this Table, God can in a moment change their hearts, and so make them meet for this Supper.

*Ans.*

*Ans.* 1. We doubt not of the power of God, but that God can in a moment make

make a mighty change upon the hearts of the most miserable men, yet that God then will doe so, what warrant to expect it?

There is a twofold power of God.  
Absolute and Actuell.

*Scaliger.  
Exercit. 383  
Sect. 2.*

By the former God is able to doe all things.

By the later he doth no more then agrees with his will, for his will and power hold equall pace, neither are these two properties in God, as those two disciples of Christ, going to the sepulchre, one out-running the other, *Joh. 20*. Now that wicked men may come to the Lords Table, and that God will there, by his power, make such a present change: What ground to expect it?

*Voluntas  
in presentia  
sine,*

*Zanch, lib. 3.  
ca. 3. de Nat.  
Dei,*

Neither do I speak here but of Gods operative will, which ever concurs with his actuall power, and that these should then meet to effect this matter in a moment, why should we think? considering these things.

1. God reveals no hints of such a thing in his word, which is the transcribed copy of his will, and the ordinary rule of his works.

2. The common course of Gods working

ings towards the creature have not been ordinarily instantaneous, God could have made the world in a moment, but he took six daies to do it in. God could expedite all his pleasure in an instant, both in us and for us, but he takes time to accomplish his purpose.

3. State right the case of carnall men in this mighty and marvellous change, how wide the terms are asunder, to bring from nature to grace, from death to life, wherein God usually goes by degrees, as the subject whereon he works is made capable to receive his impressions, *Job. 16. 12.* Men, the worse they are, the longer settled in sin, the more they oppose grace, and are crossely indisposed thereunto, the more slowly comes in and goes on the great work of God in the change of their estates.

In naturall generations, the more vast the creature, the more slow the production, an Elephant ten years in the womb, for a man grown up great and grosse in sin and wickednesse, yet to have such a good change all of a suddain is a rare wonder. Christ when he raised *Lazarus* from death to life, that had lien but four daies in the grave, he groans, and over the

the grave he groans again, *Lazarus* comes not presently forth, *Joh. 11.* and shall men who have lien many years rotting in their sins, have such a sudden resurrection? I remember a question *Austin* propounds, whether they whom Christ shall finde alive at the last day, shall not die at all, or in their passage to Christ in the air, die and instantly live again? In answer he inclines to the latter, saying, such have their death, and be again with a marvellous celerity revived, but this seems otherwise, *1 Cor. 15. 51.* and so truly to think of men dead in their sins, yet in the day of a Sacrament, with a sudden celerity, to be made so alive by grace, as to meet Christ aright at his Table, is a mistake.

4. A wicked man at the Table of the Lord is out of his way, and out of Gods way too, *viz.*

Wherein God ordinarily works that mighty and marvellous change, for that is the way of his word, wherein by the effectuall energie of the spirit of grace, Christ is formed in the soul, and the soul transformed by beholding the glory of the Lord in that glasse: *2 Cor. 3. 18.* and therefore to admit a wicked man to the Table of the Lord, looking there for such an in-



stant change to be wrought by God as to make him immediatly meet for the Lords Supper is senselesse, but

Lastly, To make men meet for the Table of the Lord, there must not only be something done in them, but by them, as there is work for God to do in men, so there is work for men to do towards God, now though God can do his work in an instant, yet men to do their work must have a time, as to examine themselves with reflects upon their sins, to stir up soul-humblings and hungrings, &c. which they must do who would receive this Supper aright, there must not only be some workings of Gods grace in the man, but some co-workings of the man by the grace of God, which will require time: some seeds, habits and principles of grace, God may instantly cast in, but for a man to act from those principles, and to draw out the due exercise of grace for a meet communicating, is not so easily or instantly done.

*Object.*

This casting out and keeping men off from the Sacrament, will so provoke them, as may occasion sad tumults and troubles, and cause discords, disturbing the peace of places and persons,

*Ans. I.*

*Ans.* 1. Rather then any thing should fail or fall of the kingdome, glory, and government of Christ, let not only peace go, but heaven and earth goe too, saies *Luther*, and better is dissention for piety and purity sake, then corrupt communion and concord saies *Hierom*, when Christ was born *Herod* and all *Ierusalem* was troubled, *Mat.* 2. 3. should not Christ therefore have come?

*Ans.*  
Potius quam  
aliquod reg-  
no & gloria  
Christi de-  
dat ruat non  
solum pax  
sed calum &  
veritas.  
Melius est  
dissidium  
pietatis ortu  
causa, quam  
vitiosa con-  
cordia.

2, Why should any be provoked when this course is not till mens own wickednes procures it unto them? Christ whips the buyers and sellers out of the Temple, but the whip was made of their own cords, brought in to tie their breasts with, *Ioh.* 8. 15.

Men put forth for their sins, must blame themselves. Its storied of *Apollidorm* the tyrant how he dreamt that the *Scythians* came and pluckt him out of his bed, pulled off his skin, and cast him into a seething caldron, where his own heart cried to him, Thy self is the cause of these thy sufferings. If men be put out, what they suffer is of themselves, Being their own sin is the cause, they should take it penitently, and it being the just punishment of their sin, they should take it patiently, *Lam.* 3. 39.

X 3

3, If

*Veniat peni.  
at verbum  
Domini &  
submittemus  
illi fuxema  
s nobis essent  
colla. Baldest  
minist. Ger.  
in Ep. ad Oe-  
golamp.*

3. If wicked men will be herupon enraged, they shall thereby add sin to sin. Its their sin to need this censure, and its their sin next not to submit to this censure, when they need it : as one to *Oecolampadius* said of the Gospel of Christ, so should each one say of the Discipline of Christ, let it come, let it come, and we will submit, if we had hundreds of necks to put under, on the contrary sure such as in wrath rise up against it, whatever troubles to others they cause, it will be to themselves in the close, as *Samsons* foxes who set the Philistian fields on fire, themselves perished probably in the flame. *Jud. 15. 4.*

4. It is far better to occasion wrath in the bad, then grief to the good. Let men in their wickednesse be received to the Supper of the Lord, and we thereby cause a double sorrow to Gods dear Saints, irs their sorrow to think of the sins such men have committed, and it is again their sorrow to see such men admitted in their sins. We may suppose one sort will be displeated, better offend many bad then one good, *Mat. 18. 6.* *He that offends one of the least that believes in me, better a milstone were hanged about his neck, and he drowned*

drowned in the depth of the Sea, from the  
greek its aggravable more fully, import- Μο'λ  
ὄνιχ'ς.  
ing, such a millstone, not light and little,  
that a mans hand can turn, but one so  
great and heavy, as requires the strength of  
a horse to stir it, yet better to have this  
hung about a mans neck and drowned  
therewith, &c. then to offend the mea-  
nest member of Christ.

5. While we avoid provoking of men,  
and occasioning troubles from them, we  
shall be sure to provoke God, and cause  
worse troubles from him, yea hereby we  
may come to suffer sore both from God  
and men. We read of the Jews in *Con-*  
*stantines* time, when they sought to bring Chrysost.  
orat. contra  
Iudeos.  
in their ceremonies Christ had cast out,  
and to build up their old Temple, the  
Lord had thrown down, the Emperour Amb. lib. 5.  
Ep. 29.  
with his army, slew many, and made  
slaves of the rest: yet after in *Julians* time  
attempting the same worse befell them,  
God fought against them from Heaven,  
flung balls of fire that broke their work,  
burnt their tools in their hands, and coats  
on their backs.

If we yet will bring in such persons or  
things to corrupt the worship of God, as  
are begun to be cast out, and build up old  
X 4 customes

Gehennan  
do cath mlt.  
Sal. in Gen.  
29. 34.

customs in corrupt communions, that are in part thrown down, though a sword be already upon us, yet more miseries may remain even from men, if not far worse for God to fight against us, to sling hell-fire from Heaven into our hearts, to have controversies with our consciences, if not with our kingdome, to set them in a burning flame will be fearfull, better the fury of men fall upon us in the discharge of our duties, then the anger of the Lord, in the neglect of the same.

*Objct.*

*Objct.* O but there are many bad, and we are but few, how shall we dare to debar them?

*Ans.*

*Ans.* 1. Are they many? the more harm and hazard for them, to be at the Sacrament, one dead fly marre the ointment, one *Achan* troubles all *Israel*, what then to have a box full of flies? a camp full of *Achans*? multitude of sinners is the magnitude of sin.

2. Are they already many? if they be indulged and let alone they will be more: when we see heaps of weeds and nettles in a garden, we pluck them up, least seeding and rooting they more encrease: let these alone and our Congregations will become like the sluggards field, *Pro. 24. 31.* nettles covering

covering the face thereof, and thorns thick in every corner.

3. Are they many? there may be the more hope by our fervent and faithfull endeavour in this Discipline to do good to some: though among many its likely there will be those who thereupon will be hardened in their sin, and more desperately enraged: yet some other thereby may be humbled for their sin, and effectually converted, that as he said, If I had not perished I had perished, to some man may say, If I had not been cast out, I had been cast out, If I had not been delivered to *Satan*, I had not been delivered from *Satan*, thus where there be many sinfull, we may the more hope hereby, to be a means of much good to some, which is the end of such censures, 1 Cor. 5. 5.

4. Are they many? yet there be more with us, then against us, as *Hosekiab* quickned the courage of his servants, when a numerous host of *Assyrians* came against them, 2 Chro. 32. 7, 8. With us is the Lord our God to help us, and one God is more then many thousand men, *Iosephus* reports of *Herod* the King, that in a speech he once made to his army, he had amongo-  
thers this quickning Passage, perhaps some  
of

*Iosephus* L. 15.  
cap. 8.

of you will say, that right is on our side, but the greater number on the other side, ah! how unworthy is such an expression of my followers, for those with whom justice is, with those also God is, there neither wants multitude nor fortitude. Think we in this case how Christ for our encouragement saies the same to us, and bids us set one God against many thousand sinners.

*Object.*

But they are great men that offend, and are unfit, and how dare we put them in this by?

*Ans.*

*Ans.* Be they great men sinning, the greater is their sin, and the more harm is thereby done.

In a word if the least letter be blotted, its the lesse legible, but if the vowels therein be defaced its all marred. Great men saies *Augustine* in the world, are as vowels in a word, if they be blurred with sin, the more mischief is done, the more meet to be restrained, the more cause to keep them from the Table of the Lord.

*Aug. de civ. Dei, l. 4. c. 3.*

3. Are they great? this may be a means to make them good, and O how great will that good be, when greatnesse and goodnesse meets. The good examples of great men are to others as the patty-coloured

loved sticks to *Jacobs* sheep, *Gen* 30.39. causing them to bring forth the like, Let us herein what ever men be, take the course Christ hath appointed, powerfull it may prove for the good of the greatest men, who being themselves good, may occasion much good in many others.

3. Are they great? there hath been as great as they kept off in the present case.

*Ambrose* in this stoutly withstood the Emperour *Theodosius*, he pressing that he might partake, excusing his own foul fact, by *Dauids* doing the like, to which *Ambrose* replies Thou hast followed *David* transgressing, follow *David* repenting, and then think thou of the Table of the Lord.

*Qui secutus  
est errantem,  
sequere per-  
nitentem  
Theodori  
Hist. l. 4. c. 17.*

4. Are they great that will be offended, if they be refused? there is greater then they that will be incensed, if they be received: Better displease mighty men then an Almighty God, *Luther* hath some such like expression as this, If all the troubles of the whole world, and all the powers of Hell were mustered together against us, it were nothing to this, to have the great God become contrary to us,

*Nihil est  
terribile vel  
universi  
mundi & co-  
elorum inferni  
in unum con-  
flata ad eum  
quod Deus  
contrarius  
homini possi-  
tur.*

5. The greater the men be, the greater will all our zeal appear to be for God, while



while we withstand them, and herein protest against them; a little fire will fasten upon straw, and small sticks, but a great fire seizes on the greatest blocks.

Lastly, Wicked men being many and mighty, the more need of united strength against them, all in office to agree in a close accord: Magistrate and Minister conclude as *Joab* and *Abishai*, 1 Chron. 19.13.

*Object.*

*Object.* But they are my kinde neighbours, and good customers, I am loath to appear against them.

*Ans.*

*Ans.* 1. See if you can aforehand prevent publike censures, by private admonition.

2. Better hazard a good customer then hazard a good conscience, peace in thy heart will be better then pounds in thy chest.

3. They are not kinde and good to thee if they would have thee neglect duty, and so sin for their sake.

4. If they be kinde and good to thee, be thou so to them, are they kinde and good to thy body and outward estate? be thou kinde and good to their souls and spirituall estates.

If to a Sacrament thou sufferest them

to

*Qui peruen-*  
*tiam ligat*  
*& qui so-*  
*luerit*  
*super terram*  
*erit ligatus*  
*super terram*  
*et quod super*  
*terram fuerit*  
*ligatum erit*  
*ligatum in celis.*  
*Aug. de serm.*  
*Dan. Sermon.*  
*59.*

to come in their sins, and thereby damn their souls, art thou kinde and good to them? nay is not this great unkindness? wilt thou so serve a friend? Better is correcting mercy then sparing cruelty, saith Ambrose.

5. Thou maiest not, as thou fearest, hereby loose them, but gain them rather, that by this they may become better neighbours and friends then before, and a day may come, such a one as thou now hold'st back, may say to thee, as once David to Abigail, 1 Sam. 25.32. Blessed be God, and blessed be thou, and blessed be thy advice which kept me from being guilty of Christs innocent blood. Let the righteous so smite me: The wounds of a friend are better then the kisses of a foe, Psal. 141.5. Prov. 27.6.

Object. But if I say or doe any thing to keep such off from the Sacrament, it will be accounted malice spite and hatred.

Answer. 1. Eccles. 11.4. He that observes the wind shall not sow, and he that regards the clouds shall not reap. He that meditates discouragements, neglects duties. But

2. If thou saiest and doest nothing in this

Melior est  
misericordia  
paucis  
quam crudeli-  
tas paucis.  
Corruptio  
amici gratia  
sunt aculeos  
habens dolo-  
rem non ha-  
bens compun-  
gitur crust-  
is sed do-  
lorem non  
nevolentis.  
Ambros.

Object.

Answer.

this case the wicked will make an ill construction, they will conclude you are like to them, and like well of them, as *Psalm* 50.21. *These things, saith God to the wicked, thou hast done, and I kept silence, and thou thoughtest I was altogether such a one as thy self, but I will reprove thee &c.* so do you appear against them least they so conclude.

3. Better they charge you with malice and hatred of them, then God with love to them, and helping of them in their

*Noli frater,  
noli obsecro  
non te decet  
esse aliquem  
forte decet:  
si tamen quic-  
quam decet  
malum Emeri-  
tum certe non  
decet defen-  
dere Opium  
in malum.  
Aug. ep. 168.  
ad Emerit,*

wicked waies, 2 *Chron.* 19.2. O saith the Seer to *Jehoshaphat* when he had complied with *Ahab*, *Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord.*

A wicked man, as a man, is to be loved, but as wicked it's meet to hate him: It ill becomes any to be wicked, and it will worse become you any way to defend their wickednesse, which you doe when you omit your duty, and will not declare or proceed against them.

But to prevent such a charge of malice,

1. Neither say or doe more against one than another, but be impartiall against all, spare neither friend nor foe.

2. Doe not make too much haste, before

fore there is just cause, nor delay too long when the cause is just: When a matter hath lien long unquestioned, or uncomplained of, and after brought out, it's more suspicious of spite, therefore act timely herein.

3. Doe all you can, in all other offices of love to them, and friendly courtesies for them, though in this you are against them, and for your own satisfaction doe this all in love, complain in love, and doe not seek private revenge, in publike censures: *Jehu's* fault in this was foul, *Hos. 1.*

4. and when your own hearts can witness what bowels of compassion you bear to them, minde not what contrary clamours are made by them.

*Object.* But I shall be accounted a *Object.* busie body let me only inform against them.

*Answer.* Better the world account thee a busie body, then God and his Church esteem thee an idle body that will not act any thing towards the publike good.

The just reproach of a busie-body you shall not need fear, only observe these rules.

1. Doe not stirre thus for every small matter, but what is grosse and scandalous,

*Sive clamor,  
dilectionis  
clames, sive  
corrigas, di-  
lectionis cor-  
rigas ad di-  
sciplinam: sive  
aut omnia di-  
scant chari-  
tate. Aug. in  
Ioh. Tract.*  
7.

*Answer.*

lous, *Eccles. 7. 21.* Take no heed to all words spoken, &c.

2. Doe not strive for a publike penalty till thou seest private means prevails not. *Matth. 18. 15, 16.* Then tell the Church.

3. Doe not move further then the compass of thy own place, let thy oars row within thy own boat, not busie in other mens matters, *1 Pet 4. 15.* Keep within thy own orb, and therein with all agility set to the utmost. No element we say is heavy in its proper place, let no Christian, publike or private, move heavily in his own place or station, but bestirre your selves for God in this case of Christ.

*1 Pet. 4. 15.*  
Allovers.  
Confess  
not ab alie  
no & Episco  
pa, i. e. in  
posse. Huf

*Object.*

*Object.* But I am entreated to let such a one passe to the Sacrament, and not restrain or complain, and how shall I deny?

*Ans.*

*Ans.* God commands and desires the contrary, how canst thou deny him?

You cannot dispense with duties upon any entreaties. Let me give you a famous instance, that something sures this case, I have read of *Charles* the Emperour, and two great persons once in this Kingdom, *Cranmer* and *Ridley*, soliciting King *Edward* the sixth, that his sister, the Lady *Mary* might have the Sacrament in the popish

*Act. and*  
*Mon. 2. pag.*  
*533.*

popul<sup>r</sup> way, he stood out denying and pleading the cause with them, they still pressing their carnall arguments, he burst out into bitter tears, sobbing and beseeching them to say no more, whereupon they went their way, professing the young King had more Divinity in his little finger, then they in their whole bodies.

The more purely the Sacrament is celebrated, the more unmeet are all impure persons to approach thereunto, no persuasions therefore should procure our allowance thereof, hereby our Christianity, fidelity, fervency, and sincerity, will be the more eminently set forth, when against all entreaties, we resolutely resist their admittance unto the holy Table of the Lord, and when against all discouragements we zealously persist in purging Sacraments and Assemblies from what is impure and impertinent.

Lastly, O but this disciplinary course in the Church, of casting out the scandalous, and keeping out the irreligious, hath divers times been attempted, but the work found so hard and hazardous, accompanied with so great dangers and difficulties, as it hath been laid by with laughter from  
Y some

some, and left off with shame and sorrow in others.

*Ans<sup>w</sup>.*

*Theolog. pro-  
plem l. c. 112.  
de excus.  
pag. 340.*

Be it granted that this businesse of Ex-communication, and sequestration from the Sacrament, have been oft attempted, but poorly prospered.

In some Churches of *Germany*, it was, as *Aretius* observe, by some studiously endeavoured, but the work was hindered, the promoters discouraged, and all vanished without any good success. In this Land, what endeavours have been to reduce this discipline, they that are acquainted with the history of times can tell. But what of this?

1. There have been times when this hath been enterprized and prospered, and those the first and best times: How prosperous and vigorous this course was in the times both of *Origen* and *Cyprian*, instances are plain and plentiful in their learned writings: How severe and strict Discipline was then against scandal, and to debarre the scandalous from the communion and Church-fellowship, is clear, with the good successes therein, and issues thereof, though in these last and worst times, oppositions have been high, and interruptions great.

*Origen con-  
tra cell. lib. 3.  
Cyprian ep.  
122 & 55. &  
59. 64. & 67.  
68.*

2. Good

2. Good things through opposition have for a time ceased, yet after, most happily succeeded, established and flourished. The building in *Exra* and *Nehemiashs* time, by power and policy, by reproaches, lies and disgraces, was wholly for a while interrupted; yet afterwards effectually finished.

3. The more frustrate former attempts have been, the more glorious may be the effects for future, the more glory may rise to God; and rest on us, it will the rather be our crown and comfort to possess that which others reached after, but could not attain to, *Gen. 38*. We read when *Tamar* was in travell with her Twins, that one put forth his hand, and hopes was he would be by and by born, but he drew back, and in stead another came forth, who for his violent breaking out, was called *Pharez*, A Breach: yet after his brother that appeared first, was born, his name was called *Zarah*, his birth being as the rising of the sun, with facility and beauty, so the Hebrew word is interpreted by some. When good Discipline hath been at the birth, what opposite breakings out hath there been? how hath it been forced back? yet when



it shall come forth, it may be called *Zion*, it will be to the congregations of Christ, as the rising of a glorious sun. When the sun sets, night follows, and then all the wilde beasts with boldnesse creep forth, but when the sun rises, they are forced out of the open field, and made to ly down in their dens.

4. This course hath been undertaken, but broken off, the causes whereupon may well be enquired.

*Psalm 124. 32.*

1. A cause in offenders may be proposed.

2. A cause in Reformers may be supposed.

In offenders the cause hath been more positive.

In Reformers the cause hath been more privative.

Offenders so various, violent, desperate and disobedient, not bowing their necks to the yoke of Jesus Christ, but as an excessse of evil in them, so a defect of good in others. Reformers who have begun this businesse have ceased the service.

1. For want of diligence, loath to take pains to pursue it, and unweariedly to abide by it.

2. For want of patience to endure the difficulties

difficulties wherewith they have been beset in the onset of service.

3. For want of prudence, wisely with discretion, caution and moderation to manage this matter.

4. For want of concord not cordially agreeing to carry on this course, officers and offices, differing, the swords civil and Ecclesiasticall clashing.

5. For want of courage, sin in others hath been above zeal in them. Suppose upon some of these causes the work hath ceased, its no warrant for us: let us be diligent, patient, prudent, let us have concord, courage to carry on this work of God. *Luther* speaks excellently to *Melancthon*, who was apt to be disheartened with doubts from difficulties and fears, from foes, and so to cease the service they had undertaken. If the work be not good, why did we ever own it, if it be good, why should we ever decline it? Why, saith he, should we fear the conquered world, that have Christ the conquerour on our side?

Are we in respect of our places to appear for God against sinners? let not our fear be above our faith and fervor: what if the work be hard and hazardous? The

*Pelago se  
non ita com-  
missurus,  
quin quando  
liberes pedem  
ve ferro possit*

King of *Navarre* once told *Beza*, that in the matters of Religion and Reformation, he would launch no further to sea then he might be sure to return safe to haven, if the windes and waters were rough, Beware we of this, and let us resolve to sail on what ever we suffer.

I conclude with these two proposals.

*Cyprian  
Serm. de stel-  
la & magis*

1. The greatest opposition against any good course is ordinarily at the entrance. It is, and ever hath been the main and most elaborate designe of the world, as *St. Cyprian* observes, to strangle Christ in his cradle, and kill him in his infancy, when he begins to be shaped and formed as in the first conversion of a sinner, and reformation of a Church, let us therefore now look for no lesse.

2. The more opposition there is against any good course, the likelier at length to succeed.

*Ruffin*

In *Dioclesians* time under whom was the last and worst of the 10. Persecutions, though then Christian Religion was more desperately opposed then ever, yet it prospered and prevailed more then ever, so that *Dioclesian* himself observing the more he sought to blot out the Name of

of Christ, it became more legible, and to block up the way of Christ, it became more passible, and what ever of Christ he thought to root out, it rooted the deeper, and rose the higher: thereupon he resolved to engage no further, but retired to a private life.

This discipline of Christ that concerns the Sacrament, let us pursue it, prosper it shall, though it goes on hardly and heavily a while, let us maintain our places, and keep our ground against sinners, as the starres in their courses fought against *Sisera*. The cause is the Lords: The comfort will be ours: The good to Gods Church will be great. Take away the drosse from the silver and there shall come forth a fair vessel for the finer, *Prov. 25. 4.*

The exhortation next is to you (my dear neighbours and friends) freely to submit yourselves to good government, herein, *Heb. 13. 17. Obey them that have the rule over you, and submit your selves.* The Apostle uses two words to set forth the duty of people to their Pastors, *Obey* and *Submit*: there being two sort of things which they ought to come under, their Sermons, their censures, obey them

Preaching, submit to them punishing; obey them in the course of sound doctrine, submit to them in the course of just discipline. I have read of *Ambrose*, that once being about to leave the Church of *Millain*, the people of the place flocked about him, laid hold of him, protesting they had rather lose their lives, then lose their Pastor, beseeching him to remain and promote among them, the Gospel and government of Jesus Christ, professing and promising their ready submission thereunto.

The like let me beseech you to, whom I dearly love in the Lord, that Sacramental discipline to which you are to submit, I referre to 3. heads.

1. To be examined whether fit.
2. To be refused if found unfit.
3. To be directed you may be fit.

1. You are to submit to meet examination, this is agreed, all are not meet to be admitted to the holy Table of the Lord, many for ignorance, as also for other wickednesse, ought to be debarred, but after things well weighed and proved; Now must we try and so take heed whom we refuse? and must we not try to take heed whom we embrace? must we examine least we

we erre in rejecting, and had not we need examine, least we erre in admitting? An unmeet man hath more wrong to the Sacrament to be accepted, then a meet man from it to be debarred: let a good man be refused, he suffers that which God will sanctifie, and it may be sufficient for him to have that mentally, which he cannot have Sacramentally, God accepts his desire, and will supply his Sacrament-absence, with the more of his own presence: let a wicked man be received, he commits that sin, and contracts that guilt, which had he been suspended, had been prevented. Submit then to this necessary course of due examination and triall before the Sacrament, for the discovery of your necessary knowledge or debarable ignorance, in that point. I principally presse it.

I. In household government, it is the duty of domestick rulers, to examine such as are under their chaage. It was *Abrams* praise to have so many catechised servants in his family, *Gen. 14. 14.* servants well instructed in matters of Religion, so the word is rendered.

*Pareus in loc.*

*The words that I command thee, thou shalt talk of them when thou sittest in thy house,*

*house, and thou shalt teach them diligently to thy children. Deut. 6. 7.*

The Hebrew word is, *thou shalt whet or sharpen them to thy children*, by repeating them, and causing them to repeat, as in a catechetick way: and are not those who are Governours in the Church, and have others under charge, to extend care in this kinde?

2. In civill courts triall must first be made, and then sentence passed, witnesses examined, than the innocent cleared, and offenders punished, Tithes tried, evidences produced, and proved, and after verdict given, &c. much more meet is this in all Church-proceedings, else a greater wrong may be done, in matters that concern the soul and spirituall estate, then in things that only refer to the world,

3. In other callings those that are to deal with you in inferiour matters, you allow to examine and question you, the Physician before he gives you physick asks many things, you willingly answer, and open your griefs, and as well as you can tell the whole state of your bodies, and may not he that watcheth for your souls, and seeks your spirituall cure, enquire and examine?

4. In other cases you are content to come under the questions of others, though those upon whom you may be accidentally cast: If you loose your waies in a journey, if any that may direct you enquire, whence you come? whether you go? &c. If you lose your estates by casualtie, if any that may supply you, enquire your case, examine your wants, your answers are ready, and will you be averse herein that tends to your internall and eternall good?

5. Unwillingnesse hereunto its an argument of an ill estate, he that is loth to have his house searcht, its a sign he hath therein some ill gotten goods. Its a suspicion a mans gold is not weight, being loth to have it brought to the scales, On the contrary, it is a comfortable evidence of a hopefull condition, to submit to triall and examination. A good scholar that hath it in him is willing to be examined, though a dunce or non-proficient have no minde to that matter.

6. The undergoing of this, may be your peace and comfort, your praise and profit, hereby we may be able to give testimony of you, and of that meetnesse we finde in you, to communicate in the Supper



per of the Lord, whereby both your selves and others may be the more satisfied, your confidence and comforts encreased, your knowledge and experience enlarged, and others by your means encouraged.

The posing and examining a good Scholar is his advantage, discovers his reading, adds to his learning, he comes off with applause and honour.

7. Better be examined by men before, then to be questioned by the Lord, and your own awakened consciences at the Sacrament, or after: for God to finde you out and fall upon you there, as on him without the wedding garments *Mat. 22.* with a Friend how com'st thou in hither? how durst thou presume to this precious Ordinance? or as God came upon *Adam*, when he had eaten forbidden fruit, with where art thou? what hast thou done? Here are questions will more amaze, then any your Minister can put. *Saul* boasted he had done the Commandement of God, O but the sheep bleated, and the oxen lowed, a man thinks all is well, he hath been at the Sacrament of Christ, but by and by his conscience bleats and lows against him, a worse businesse then an examination or suspension.

8. Why

8. Why should not you give an account to them, that must give an account for you? *Heb. 13. 17.* Its the Apostles argument to urge peoples submission to their Pastors, they watch for your souls as they that must give an account: God will one day enquire, and Christ will question with us, what our care hath been of you, our pains with you, our prayers for you; We must be more exactly answerable to God for souls, then ever *Jacob* was countable to *Laban* for sheep: and may not we take an account, who must give an account?

9. We require no more then what hath been the practice of the best Reformed Churches, If any were to be admitted to the Supper of the Lord, they were such as had been well instructed and examined in the doctrine of Catechisme, and their proficiency being found by some in office more privately, they were then presented to the whole Church, being required publicly to give testimony of their knowledge, and make confession of their faith, and so come in to be accepted at the Table of the Lord.

*Consuetudo est  
ut qui per or-  
ationem inq.  
doctrina con-  
fessionem pro-  
fessionem ad sa-  
cramentum  
primam ad-  
mittantur,  
Eccl. Zappernus  
polir. Eccles.  
L. 1. c. 8. 2. 732.*

10. Gods servants examined by adver-  
saries, have spoken freely with peril of  
life,

life, to points of Faith, when they knew their answerings made way for their sufferings. *Gordius* a martyr being about to be examined before his adversaries, his friends advised him to conceal himself, and not let his tongue declare what he did in his heart believe, yes, saies he, its fit my tongue that was made for God, should speak for God, though it be with the losse of my life, I will give an account of my faith, if called thereunto. O what sad examinings Gods Saints have patiently suffered, Read that little book of Martyrs the 11. of the *Hebrews*, some were tortured, examined upon the rack, *ver. 35.* Others were tried with cruell mockings and scourgings, *ver. 36.* Thus was *Paul* examined, when every question was with a blow that drew blood, *Act. 22. 24. 2 Cor. 11, 24, 25.* yet admirable were the answers he gave, and confessions he made, of which we read both, *Act. 24.* and *Act. 25.* at large, yea Christ himself gave excellent answers, even to betraying questions, *Mat. 22. 35, 36.* and before *Pontius Pilate*, witnessed a good confession, *2 Tim. 6. 13.* and will not you do this in a friendly way?

11, and lastly, see if the word of God  
do

do not warrant some to examine, and others to answer in discovering cases, *Rev. 2. 2. I know thy works,* saies the Lord, unto the Church of *Ephesus*, how thou canst not bear them that are evil, what then? why cast them out? before triall be made, no, thou hast tried them, which say they are Apostles, and are not: *tried them examined them*, as some reads it, *pierced into them* as the Greek word imports, by close-searching questions: and this the Angel of the Church practised, and was praised for, what the Lord commends he commands, *1 Pet. 3. 15. Be alway ready to give an answer to him that asks a reason of your hope, with meeknes and fear.* To confesse Christ, the Gospel clearly requires, *Luk. 12. 8. Cyprian* puts a difference between confession and profession. To profess is for a Christian of his own accord, to utter his own belief: To confesse, its to make answer to demands, made by those in authority, who question our Creed.

*Επιστολή  
α' της γω.*

We finde a threefold confession in Scripture.

A confession of praise, *Heb. 13. 15.*

A confession of sin, *1 Ioh. 1. 9.*

A confession of Faith, *Rom. 10. 10.*

*With the heart man beleeveth, and with the mouth*

mouth confession is made, to wit, the tongue confesseth what the heart beleeves. If we doe not confesse the faith, we deny the faith: being examined of our faith in Christ, if we do not confesse him, we deny him: *Mat. 10. 33. He that confesses me before men, him will I confesse before my father in Heaven: but he that denies me before men, him will I deny before my Father in Heaven.* There are but these two, him that confesses, and him that denies. *Cyprian* tels of some who loath to deny, yet lother to die, accepted from the Magistrates, scrolls testimoniall of their abnegation, though they did not expressly deny him, yet they not expressly confest him, they were enjoined publike repentance, as thole that denied him, *Phil. 2. 11.* Every tongue shall confesse that *Iesus* is the Lord, all shall speak it out together as the greek word notes, and so when examined by such as be over you, you must freely confesse, yea you ought before your acceptance to this holy Supper, willingly to undergo, and cheerfully to answer, as examination is made.

*Object.* But this examining and questioning of men and women, and requiring their answers, will bring back auricular

ular confession of use in popish times.

*Ans.* Why so? sure were it not through ignorance (to charge no deeper) this argument would never have been urged, Its their ignorance not knowing what that auricular confession of old was: and its their ignorance or not knowing what that confession is, which we in this case call for.

Confession indeed we desire, but no way such as in popish times was practised, and long since exploded, and expelled.

That Sacramentall or auricular confession.

1. It was of sins only.
2. Of all secret sins, even inward thoughts.
3. It was done privately in the ears of the Priest only.

But now the examining of people, and the confession we expect thereupon,

1. It is not so much of sins and iniquities, as of needfull qualities and abilities, to render you meet for this Supper of the Lord. We enquire of your knowledge, faith, repentance, &c.

Its not bad fruit but good fruit that we

*Non dico tu  
confiteari  
conferuo tui  
peccata tua  
dixit Deo,  
qui ceteras eas  
Chryl. in  
Pla. 50.*

*Quid mihi  
est cum be-  
minibus an-  
audientis fore-  
tur confessio-  
nes meas  
quasi sanctu-  
visum anima  
langores  
mei? Aug.  
Agnoscam  
Ignosca Dom*

look for and ask after.

2. Suppose search be made for sin, and we call to confession, its not of secret sins known only to God. The inward evils of the heart they are only offensive to God, and its enough to confesse them to God, Psa. 32.5. What have any to do to bear your private confessions, who cannot cure your inward distempers? God gives remission, to him make confession, 1 Jo. 1.9. yet

*Laqueum con-  
fessionis in  
gratiam ex-  
ponere Eccle-  
siam  
confessio con-  
solationis  
gratia, che.  
part. 25.*

3. The confession we mean in this matter, is not to be made in the ears of the Minister alone. Tis true there may be some case wherein confession to one single in secret, may be meet, as when some close sin lies heavy upon conscience, and dreadfully distresses the minde, but then

1. We do not bring in such a confession by any coaction, but the party is here in free not forced, nor

2. Do we limit it to a particular man, but one skillfull, faithfull, and pitifull, to open the troubled heart unto, and when case can no way else be had, happy is he that hath a friend he can unboosome himself unto: such a confession may sometimes be meet before the communion, which

*Solatio vi-  
ta habere cui  
possum aperi-  
re.*

which as it is not to be too far extended, so neither wholly neglected, excepting this case, the confession we intend is not required to be made to the Pastor privately, or any other particular person, but a confession either lesse or more publike: lesse publike as to the Pastors and their assistants convened for the managing of Ecclesiasticall discipline, who ought to enquire of scandals, and to be informed of the state of their flocks, *Pro. 27. 23. Adon-iam* doth excellently commend this as a usuall practice among all the reformed Churches in *France*. Its true there is a confession that sometimes ought to be made more publike, to wit, of mens publike sins, before they come to the Lords Supper, as in the Councell of *Nice*, was prescribed to them, that in the persecution of *Licinius* had sacrificed to Idols, The Emperour *Philip* that slew *Gordianus* earnestly desiring to partake of the Sacrament of the Supper, but was denied till he stood in the place of the penitentiaries, and made publike recognition of his sin: and truly a confession either more or lesse publike of many, its meet to require, not for the obtaining of pardon, but to testify the truth of repentance, men that are not

*Has confes-  
sio nec minus  
laxanda, nec  
minus asse-  
genda est.  
Carol Imp.*

*Counc. Nicen.  
can. 11.*

*Euseb. Eccl.  
hist. 1. 9. c. 38.*

*Confessio fit  
ad ostensionem  
penitentia-  
non ad impe-  
trationem  
venie.*



*Non erubesci  
profiteri blas-  
phemias meas  
& latrare  
adversus te,  
Aug. conf.*

ashamed before others to professe their wickednesse and blasphemously to bark against Heaven, whoever hears : and shall such be ashamed to confesse their wickednesse in the hearing of others? to such I say, give glory to God, and make confession of your sins unto men, *Iosb. 7. 19.* Those whom *Iohn* did admit to baptism, being men they made confession of their sins,

*Quisquis  
verbum con-  
fessionis in  
ore habet &  
in corde non  
habet, aut do-  
lesus est ani-  
matus, qui  
vere in corde  
& non in ore  
aut superbus  
aut timidus,  
Bern.*

*Mat. 3. 6.* and why may we not expect the same from such who upon conviction are to make confession, or to receive no allowance, to this Ordinance, because of their palpable pride and impenitency. O they that have lived without God in the world, ignorant of, and opposite to Christ, would they rush in, and not so much as meet with a question at door, not be examined either concerning sin, or a Saviour, how they repent of the one, and what they beleve of the other? It must not be.

*Object.*

*Object.* But the Apostle bids every man examine himself, and so eat and drink, and is not that sufficient?

*Ans.*

*Ans.* True, Self-examination is a necessary antecedent to the Sacrament, but what hope is there that they will examine themselves, who when others in a friendly way would examine them, they

they are unwilling yea, and unable to answer.

2. Men must examine themselves that they may the more promptly and prudently answer, when they are examined by others: you will be the more apt and able to give an account to others, having first taken an account of your selves.

3. All are apt through self love to deal slightly with themselves, in examination of themselves, and so the more need to be examined by others. A man is loth to dig into himself, but willing enough to indulge himself.

4. Men through self-deceit are prone to presume and conceive all is well, no need to examine: He that is first in his own cause seems just, but his neighbour comes and searches him, *Pro. 18. 17.* seems just and innocent, not only to others, but to himself, and in his own esteem, till another comes, and discovers that whereof he was not aware. In civill law it is said to be a rule, who might be presumed parties (as house-hold witnesses) their testimony is invalid and ineffectuall. Truly a poor testimony hath that man in matters of his soul, that hath only the witness of his own deceived heart, seduced by

the subtilties of Satan, assuring all is well let others examine, and they may witnesse, but they cannot give testimony, except they first take triall.

5. However others examine you, yet you must examine your selves, however you examine your selves, yet its meet others examine you also, some must examine you to give themselves and others satisfaction with whom you are to join, you must examine your selves that in your selves you may be the more fully satisfied, that into the fellowship of Saints you are fit to be joined, We must examine whether you are meet in the court, and account of the Church: you must examine whether you are meet in the sight, court, and account of God, we must examine your knowledge in points of religion, you must examine whether that knowledge we praise and approve, be sanctifying and soul-feeding and saving or no, we must examine so much and so far as matters may be knowable to us, you must examine what further may be known by you, to wit, the estate of your hearts towards God, which we cannot search, nor shall we judge, God indeed searcheth and judgeth your hearts and thoughts, we do not.

There

There are three things God reserves to himself.

The revenging of wrongs, *Deute. 32. 35*

The glory of events, *Pro. 16. 33*

The searching of hearts, *Jer. 17. 10*, yet though no man can search anothers heart, each man may, and must search his own heart, *Psa. 77. 6. I commune with my own heart, and my spirit made diligent search*, I swept my own spirit with a belome of triall, as its rendred by some, and this as at other times you ought to do, so especially upon a Sacrament approach. As the Jews before the Pasleover use to make an exact search into every corner of the house for leaven, so must you before this Supper search into every corner of your hearts for sin, and yet still submit to the triall of others, that we may examine and see whether you are furnished with those qualities which are of necessary use in this Ordinance. The Romane fencers before they were to enter the theater, in a gladiatory combat, were wont to carry their weapons they were to use first to the governor, for him to prove them, and allow them, as fit for that exercise.

Its meet your knowledge, your faith,

Z 4

and

*Is. Buxtorf.  
Sineg. Inda.  
cap. 11.*

and such like graces, which you are to use at the Table of the Lord, be proved and tried by such as are appointed thereunto, to see if they are such as are fit for this Ordinance. When *Josephs* Officers came to search *Jacobs* sons for their Masters cup, *Gen. 44.* they all took down their sacks and willingly submitted themselves thereunto, *ver. 14. 15.* so do you when the Officers of *Jesus Christ* be to search and examine you in this case, yeeld your selves thereunto with willingnesse of minde.

*Object.*

*Object.* But this is to be dealt with like children, what, must we be catechized?

*Ans.*

*Answer.* 1. Too many are as children, and therefore its fit that they should be dealt with like children.

1. As children for wilfulnesse and stubbornesse they need rods of correction, *1 Cor. 4. 21.* What will you, shall I come to you with a rod? A rod of Church discipline, they were worthy therewith to be chastened.

2. As children for weaknesse and ignorance they need words of instruction, in the very rudiments of religion: need of milk, and not of strong meat, *Heb. 5. 13.* need to be taught in catechetical principles,

*Rudimenta  
quibus pueri  
educantur,*

A S

ples,

ples, so as to answer back again with a lively voice; whereby such principles may be the more piercing, and take the deeper impression, as the word to catechize, imports, taken from the ecchoing of a voice, or whetting of a knife forward and back again, gives it a sharper edge, and makes it more easie to cut, and such a course of catechizing is of good use in the Church, 1 Cor. 14. 19. *In the Church I had rather speak five words wherewith I may catechize others,* so the Greek reades it, Gal. 6. 6. *Let him that is catechized communicate to him that catechizeth,* it is the same word in the Originall.

Αλλους κα-  
τηχίζω.

2. You must be all like little children in a laudable sense, or no entrance into life everlasting, *Matth. 18. 3. Except ye be converted and become as little children, you cannot enter into the kingdom of heaven,* that is, you must be humble, lowly, tractable, submissive to rules of good discipline; which when once you be, you will not refuse to be instructed or catechized in the knowledge of God, or any thing that concerns your good. We read how *Theophilus* was catechized, *Luk. 14.* and so *Apollus*, *Act. 18. 25.* and it was their honour, not their shame so to be.

κατηχίζω

3. We

3. We shall not deal with you herein as children, but with respect to your age and place, and you may call it not examining or catechizing of you, but a friendly conferring and discoursing with you about God, his being and working, and will, made known in holy Scriptures, about man, his innocency, apostacy, and recovery; his generation, of God, his degeneration in *Adam*, and his regeneration in *Christ*, concerning the Sacrament, &c. Let us speak together in a sweet and loving way of these things.

*Object.*

*Object.* There is no such questioning or examining before the other Sacrament, why before this?

*Ans.*

*Ans.* Those who were grown men, having been bred up in paganism and after converted to the Christian faith, before they were baptized, they were examined, and had such like questions as these put to them.

*Dost thou renounce the devil? I doe renounce. Dost thou believe in Christ? I doe believe. Dost thou promise obedience to the Gospel? I promise.* So *Philip* examined the Eunuch, then baptized him, *Act 8.*

2. The same virtually is yet done to infants,

infants, being we inquire of their parents or others in their behalf.

3. We actually examine persons grown up, before a Sacrament, because through years they are able to answer, which infants are not, and reason for them why they should, which for infants is not, they having given outward offence, manifested visible and audible ignorance and vanity, therefore meet they give open testimony of their knowledge, faith, obedience, &c.

4. Some difference is between the two Sacraments, that may satisfie in this as is already shown.

Secondly, Tryall being thus taken, and you found unfit for the Table of the Lord, you are to be refused, and so remain, submitting yourselves thereunto, untill you are duly prepared for a meet partaking thereof: and surely such men will fall under a great evil hereupon, who shall not patiently submit hereunto, if any shall oppose herein, the evil will be found to be great.

1. In respect of the causes whence it will proceed.

2. In respect of the effects which it will produce.

An



An opposition, or non-submission to a just censure in this, It must proceed from some evil of sin, as suppose pride and ignorance, or the like. A double error is ordinary in the judgements of men, either they think all generally are *de jure* to receive the Sacrament, and so dislike if any be put by, or if not all, yet they think so well of themselves, that each one of them for their parts ought of right to receive, and so storm at a restraint, as a wrong. If notice be given of a Sacrament, each one is apt to conceive himself fit to be a guest: As when *Haman* heard of one to be raised to honour, he presently thought himself was the man, *Ester* 6. 6. When men hear, that from the Sacrament some are to be debarred, they say not as the disciples, *Is it I? Is it I?* or as those, *Act* 2. 37. *What shall we doe?* But as *Peter* to *Christ* concerning *John*, *What shall this man doe?* Men have ordinarily, either a low esteem of the Sacrament, or a high esteem of themselves, they think the ordinance may well descend to them, or they well ascend to the ordinance: being ignorant of the worthinesse of the Sacrament, and the unworthinesse of themselves, and so are highly displeased

displeased when they are justly debarred. This also will produce sad evils, both of sinne and punishment; men that will not patiently subject themselves to just censures, they thereby aggravate their sins, and bring themselves more under some sad stroke from God. Church history reports of *Arius* that wretched heretick, how much he was incensed against *Alexander*, for casting him out, and denying to admit him to communion, *Arius* stirred up *Eusebius* who threatned *Alexander*, that if he did not take him in by such a day, himself should be cast out from his place and banished, and such a one should succeed him, who should admit *Arius* to Church-fellowship. Holy *Alexander* goes into the Church, cries to God in praier to prevent such a ones admission, and behold in the evening of that day *Arius* was taken away by an execrable judgement in his sudden death. The good man pressed God with tears before the Communion-Table that he might not come there, God struck him with a dreadfull blow, his bloud and bowels gushing out, he instantly died. Men that will not submit themselves to meet chastisements, pull down upon themselves more dreadfull punishment.

Socrat. Schol.  
lib. 1. cap. 25.

Alexander  
B. Constanti-  
nople.

Eusebius B.  
Nicomedia.

punishments, submit your selves therefore, that you may be sure to escape all such destroying evils.

*Object.*

*Object.* But if others religious and pious be at the Lords Table present, we hope al will be well with us for their sakes.

*Answer.*

*Answer.* Grant the presence there of good people, yet never the better for you, either to prevent your sin or your punishment. As the bare presence of the bad cannot make the Sacrament bad to the good, no more can the bare presence of the good make the Sacrament good to the bad.

Naturalists write, that the Unicorn comesto the water, puts in his horn, and then all the beasts follow, and drink together without danger, its not applicable here, the same Sacrament, physick to the good, poison to the bad for all that therein, the one to God acceptable, yet the other abominable. *Though Moses and Samuel stood before me, my heart cannot be toward this people, cast them out of my sight let them go forth,* Jer. 15. 1.

2. It may prove the worse for you, sin thereby the more increased, God thereby the more incensed, not only because of what you partake of, but also because

of whom you partake with, for God requires all corrupt mixtures to be removed, as from his service, so from his servants. The man that crope in among the wedding guests, without the wedding garment, *Matth. 22.* O the fury that fell upon him there, *Binde him hand and foot, take him away, cast him into outer darkness, where shall be weeping and gnashing of teeth,* vers. 13. Better bear a Sacrament-suspension, then to hazard such a sad refection.

*Object.* But this is strictnesse too much *Object.* to be striven for, and nicenesse more then need.

*Ans.* Not so, as may be easily seen, *Ans.* For,

1. Think we how exact the very heathens have been even in their sacrifices to keep off persons prophane with a *procul hinc*. That saying of *Aeneas*, in the Poet, to his father when he came from the warre, is a dear proof, *Father doe you meddle with the sacrifices, but as for me its a sinfull thing to touch them till I have washed my self in the fountain:* Hence the heathens had one, ever appointed to cry out to the people, when they came to sacrifice, *All you that are unclean, be gone, &c.*

*Tu gentior  
causa sacra  
veneris patre-  
osq; penuriz  
Me bello ex-  
trito digressi  
& caute ro-  
centi,  
Attollere  
nefas donec  
ut flumina  
vivo, Albi-  
one—  
Virg. 2.  
Aeneid.*

2. Consi-

2. Consider not only what hath been the light of nature in the hearts of men, but what is the strength of nature in the bodies of healthy men: such vapours and humours as are obnoxious and peccant, nature ejects and works out of the body, and the more forcible nature is, the fewer of such distempers it leaves: see how each part herein helps it self: the head by sneezing, the lungs by coughing, the veins by sweating, the stomach by vomiting, &c. and shall not a strict course be allowed in the Church to remove what offends with submission thereunto?

3. The exactnesse of former ages in this service of the Sacrament hath exceeded. *Origen* calls the bread and the cup in the Lords Supper, *The holy of holies, unto which only holy ones are admitted, the unholy excluded.* And *Chrysostom* reports, that in the Primitive times, when ever this Sacrament was administred, a Deacon stood up and cried in the open Assembly, *Holy things to Holy men, Holy things to Holy men:* thereby debarring all others unholy, and raising the hearts of the holy.

4. This is the highest service under the Gospel, and so requires the more exactnesse

*Origen in  
Levit. Hom.  
13.*

*Chrysost. in  
epist. ad Heb.  
Hom. 17.*

the next thing to be done is drinking wine with Christ in his Fathers kingdom, *Mat.* 26.29.

*Object.* But this refusing us from the Sacrament, will be a great shame to us, How shall we bear it?

*Object.*

*Ans.* 1. Bare refusall from the Sacrament is not a shame, but to deserve to be refused, therein lies the shame. Shame accompanies sin, as the black shadow the body: where there is no sin there is no shame. If through a miscarriage of the keies, a man be unjustly suspended, it's his affliction, but not his sin, and so no just cause of his shame: but when a man for his sin is deservedly put by, that is a just ground of shame. Negatively, for you not to have necessary graces, this is your shame, you have long had the means of knowledge, yet some of you have not the knowledge of God, *I speak this to your shame, 1 Cor. 15.24.* You have heard many Sermons of faith in Christ, and yet you beleeye not, this is your shame. Positively to practice contrary courses, to pursue sin and wickedness, whereby you are made unmeet for this holy Ordinance, this is your shame.

*Ans.*

A 2

1. For

2 For such as are under ignorance or scandall to be accepted to the Sacrament, would be a far greater shame, then their putting by can be, because that only would be a shame to themselves, but this a shame to many more. A shame to the governours and government, to admit such unmeet men. A shame to the whole Congregation among whom they are admitted. Now is it not farre fitter for shame to fall upon a private person, then upon a publike Congregation? and is it not more meet that an offender should bear his own shame, then others innocent to be cast under it? It's said, 1 Cor. 11. 14. that *it is shame for a man to wear long hair*; or to nourish his hair long so in the Greek: Now when a man will not suffer his long uncomely locks to be cut off, he nourishes them, and that is his shame: When a man shall nourish his filthy lusts, and by mortification not endure them to be cut off, it is his shame, when Church Officers with the rator of discipline shall not cut off offenders, but indulge and nourish them, it is their shame. Better for transgressors to abide blushing under their own shame by suffering a just censure, then for others to undergo

K<sup>o</sup>man.

dergo the shame of sinfull slacknesse to censure when the cause is just.

3. It will not only be a shame to you to be put by the Lords Table for your sins, but it will be a foul shame for you to appear at the Table of the Lord in your sins. Brethren, I ask you, saith *Augustine*, *Is it a shame to go and sit at the table of an earthly Lord, with filthy cloaths, and dirty hands, and is it not a shame to be at the Table of this heavenly Lord, with unhallowed hearts, unsubdued lusts, and unreformed lives? the one is a shame before men, this a shame before God, Angels and Saints.* Would not you think it a shame to sit naked of bodily garments at an ordinary feast among neighbours? and is it not a shame to appear naked of all soul attire at this extraordinary banquet in the presence of the Lord and his holy Angels? O what silencing shame and confusion of face was that man struck with, who was found at the wedding, without a wedding garment, *Matth. 22. 13.* but for a man to be found there, all filthy and defiled with sinfull pollutions, who can utter that shame? If the linen upon the Communion Table were black and foul, the bread mouldy, the wine stin

*August. de  
Temp.*



all dusty, &c. would not you cry shame upon some? and will it not be a shame for your selves to be there all soiled with sin? You would have the vessels there made clean, saith *Chrysostom*, for your use, and should not you there be more clean for the Lords use?

4. If you think of shame to be put forth from the Sacrament, and from a few of Gods servants in communion on earth, among whom you may be after received, think then what a shame it will be at the last day, to be shut out of heaven, and from the society there of Saints and Angels for ever. For Christ at that day to say, *Depart from me*, a thing more terrible, saith *Chrysostom*, then a thousand helts. Or then to be cast off by Christ with an *I know you not*, to have the door of heaven shut upon you, so as no arguments will ever open it, will not this be a shame? Yet this prove your portion among other sins, for this sin of unworthy receiving the Sacrament.

5. To be put here to shame may be your advantage for future: If men sin and suffer for the same, it is good to be ashamed, it is a shamefull sin to be a shamelesse man, for to be as *Caligula* was,

*Chrysost.*  
*Hom. ad pop.*  
*Antioch.*

was, who said of himself, he loved nothing better in himself, then that he could not be ashamed: O how much doth it move God to wrath, to finde sinfull men without shame, *Jer.* 3. 3. but on the contrary how well was God pleased when he saw Ephraim ashamed? *Jer.* 31. 19. So much the more as God hath been displeased with the blacknesse of sin, the more will he be well pleased at the blushing of the sinner, and bringing of him to a penitentiall shame. He that hath not been ashamed to commit sin, had need take the more shame in his repentance for sin, and indeed one end of Church censures is to make men ashamed. *If any obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed,* 2 *The.* 3. 14.

*Quantum  
duplites Deo  
inmunditia  
peccati, in  
tantum pla-  
cet Deo or-  
biscentia po-  
nitentia. Bern*

**Object.** But the refusing us from the **Object.** Sacrament, will not only be a shame to us among men, but a very great trouble to us in our selves.

**Ans.** 1. Disparagement among men, **Ans.** and disquietment in your selves, would you avoid them in this case? O then remove the cause aforehand, be not such as for your sins may deserye this censure that brings trouble and shame: Be not

ignorant and scandalous: Be not opposite and obstinate, Search for wisdom as for silver, and knowledge as for hid treasure. Prov. 2. 4. and then add to your knowledge temperance, and to temperance, patience, and to patience, brotherly kindness, 2 Pet. 1. 5, 6. so shall you finde friendly acceptance at this Supper, both from God and men, and so escape all such shame and trouble.

2. You say the putting you from the Sacrament will be a trouble to you, and truly good reason it should, for we hope such a censure you shall never lye under, unless drawn down by your own sinfull deserts, and being justly punished it meet you be troubled: To lye under censures and sufferings for sin insensible, is an addition to sin, and an ill condition in the sinner.

3. Your trouble of minde hereupon may prove very profitable, such troubles may bring forth sweet cures and comforts to your souls.

The Angel troubled the waters, and then it cured those that stept in, *Jeh. 5. 4.* Its the Lords method and manner to trouble mens mindes first, and then come with healing in his wings, *Malach. 4. 2.*

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§ 5 A

Your

Your trouble for being put by one Sacrament, may be a means to prepare you for many, and that there may be so good effects of such troubles, take ye heed of these things in trouble.

1 Beware your wrath do not overcome your grief, that that fire in you doe not dry up this water, that anger in you against such as have censured you, do not prevail above sorrow in you, who by them be so censured.

2. Beware you be not more affected with the censure for your sin, then with the sin for which you come under censure. Let not the penalty so much afflict as your iniquity: be more disquieted at your transgression, then at your suspension.

3. Beware your dolour do not prevent your labour, that sorrow do not so swallow you, as to hinder your seeking of God, and setting about all good means for your amendment, 2 Cor. 2.7.

4. Whereas you speak of trouble, to be kept off from the Sacrament, know this, that for you in your sins to receive the Sacrament, will bring about in time a far worse trouble to your souls: woefull trouble may well arise upon your receiving, as your selves will say, if you

consider two things that you may expect when ever you so receive.

1. You will fall short of the greatest good.

2. You will fall under the greatest evil.

Is not this ground of trouble to come to the Supper of the Lord, and to go without the Lord of the Supper to eat the bread of the Lord, not the bread which is the Lord? God not give you any of his son to eat, you misse the main meat at the Table, as its said of the Ravens, they feed not their own young, till they be feathered black, as themselves be black: but by a strange providence they are preserved, *Ps. 147. 9.* Men not black but bright, holy as God is holy, in a Sacrament such God will feed, now for you to have only a little bread and wine, not a crum of Christ, nor the least drop of his blood, this will one day undoubtedly trouble, for no Christ no crown, none of his blood on earth, none of his blisse in heaven.

3. The evil you will come under of sin and punishment will increase your trouble. An unworthy eating and drinking at the Lords Table, to use the Apostles phrase consider

1. What

1. What is criminall in it.

2. What is penall upon it. The fault and the guilt.

For the fault or offence its foul, though few think so, As that sinfull eating of Adam in Paradise may seem but a small matter in the judgement of man, but in the eye of God a whole volume of iniquity was in it, pride, disobedience, rebellion, treason, theft, sacriledge, murder, and many other sins, lay in the belly of this mother sin, as *Austin* well observes: so this sinfull eating in the Sacrament, may seem to some a small offence, but in that so many sins meet, as make it exceeding sinfull. Here is pride, else no man in his wickednesse would so presume, and here is rebellion and treason against Christ his crown and dignity, a false pretence there is indeed of love and loyalty to Jesus Christ but it is but like the treason of *Judas* which was brought on by a kisse, and so the fact more foul, their hands and lips adore him, but their hearts and lives abhor him. Here is theft and sacriledge, To take away the communion cup, or the linen from the communion Table: O that we will say were horrible and a high offence, what then to take bread and wine

1 Cor. 11. 17.

Superbia dicitur

quia dicitur

potius in sua

quam in Dei

potestate esse

dilectus, Par-

tan, q. 10

quod non solum

rapuit, sa-

cilegium

quia quod

sacrum ali-

cuiusvis, homi-

cidum, q. 10

seipsum pra-

ecipit, for-

matio quia

integritas hu-

mana sump-

tione persuasi-

one corruptio

est, &c. Aug.

Enchir. ad

Laurent. 45

Placitum su-

gendum ubi

ab ostia in-

cipitur bell-

o propter

indignum pa-

ch rumpitur

sacramenti-

Aug.

Sacrilegium

quasi sacri-

ladum.

Tribus modis

committi po-

test vel in

personam vel

in locum, vel

in rem, Aquil.

3. 12. 24. 25.

let

*Quia  
cum peccatis  
mortalibus  
sacramen-  
tum summa-  
corrupti sacri-  
legium con-  
quam sacra-  
menti viola-  
tor, Agui-  
3<sup>a</sup> 36.*

*Adversus  
Dominum  
nos, deus et  
deum in  
unum et  
fratrem  
non solum  
vultus nos-  
tri, deus. An-*

set apart and sanctified by the Lord, for this holy use with wicked and unwashed hands? Read that close cutting query, *Rom. 2, 22*, Thou that abhorrest Idols, dost thou commit sacrilege? Remember *Achan* with his wedge of gold, and *Babylonish* garment, but to rob God and sacrilegiously to venter on these holy things of God is worse, and here are murders more cruell, then any *Chronicle* can compare: for *Samson* to destroy himself, though therewith he destroyed the enemies of God some dispute the fact, but here for a man to kill himself, and therewith likewise as much as in him lies, the dear son of God: O matchlesse murder, O tremble over that in the *1 Cor. 11, 27. 29.* but having spoken somewhat before of *Adams* eating the forbidden fruit, what a dreadfull sin was that; let me a little further compare that and this, The fruit of that tree some conceive was sacramentall, which made the fact more fearfull, to prophane Gods Ordinance by a sinful sacrilege, but however lay these two sinfull eatings together, and this may seem in some things to exceed that.

That was against God a creator, this against Christ a redeemer, now its more

to

to redeem a soul then to create a world. That was against the word of the Lord: this against the blood of the Lord, there was guilt of the blood of man, but no guilt of the blood of Christ. That struck at the covenant of works: this with wrong reflects on the covenant of free grace, that sinfull eating was but once done, this oft, even as oft as wicked men receive.

*Bonum gra-  
tia unius est  
maius quam  
bonum natu-  
rales unius  
versus Aguin.  
12. 2. 13.  
17. 9.*

The ingemination of sin, is the aggra-  
vation of sin. That being the first sin of  
man, there was no sin the punishment of  
which might affright from it: this is a  
following sin, and sad judgements have  
been already inflicted even for the same  
sin, to warn others from it, 1 Cor. 11. 30.  
*For this cause many sick and weak, and  
many sleep in death:* However by a vir-  
tual influence and reference, that sin had  
a large extent, yet in person it was actually  
done but by few: but this sinfull eating  
is actually done by many in their own per-  
sons, and multitude of sinners, it encreases  
the magnitude of sin; That was the occa-  
sion of Christs coming into the world,  
which though it was for his abatement,  
yet for his advancement also, together  
with much glory to God, and good to  
his Church, by the birth and death of  
Christ:



Christ: hence some have said, O happy sin, &c. but O the dishonours done to God and Christ, by this eating, O who would not fear to fall under this sin, If I should further compare this sin with all the pardonable sins of the sons of *Adam*, would not this transcend?

*Cruentatus  
dammatus, tor-  
quatus, atteri-  
tus, non quies-  
cit a vobis me-  
simus totius  
plures effici-  
mur; nam  
sanguis Christi  
stomachum  
fenum Eccle-  
siae est. Tert.  
Apolog.*

Amongst them can there be a greater then oppression and persecution of Gods people to death, yet by means of such bloudsheds the Church hath more flourish'd? that bloud hath been seed, but here the guilt of Christs bloud who do not quake to carry? The beating and killing and stoning the servants is some what, but *this is the heir let us kill him*, that is worse. For *Julian* to take his own blood falling from him, and cast it up as into the face of Christ, was wooll: but for a wicked communicant to take Christs own blood as it were from his heart, and fling it into the face of Christ, O fearfull.

I proceed in short to that which is penall.

Dreadfull dooms do attend this sin, besides what after follows. When the Ordinances were more carnall, the punishments upon disobeyers and abusers were more corporall: now those are more spir-  
rituall

small, these are so also. Blindenesse of <sup>Peccatum</sup> <sup>quod iustus</sup> <sup>videtur habere</sup> <sup>panem pedis-</sup> <sup>sequam, ut</sup> <sup>nemo de ad-</sup> <sup>missio nisi a-</sup> <sup>maritudine</sup> <sup>doleat, cum</sup> <sup>cacitate non</sup> <sup>doleat, Aug.</sup>  
 minde, hardnesse of heart, and a reprobate  
 taste for present, and damnation hereafter  
 for ever, 1 Cor. 11. 29. *He eats and drinks*  
*damnation.* Damnation? what hels of  
 horror are in that one word, no tongue  
 can tell. A curious painter desired to  
 draw out the tortures of the Spanish In-  
 quisition, took aboard and all besmeared  
 it with blood, intimating, they were un-  
 expreessible.

So to declare what are the torments  
 of eternall damnation is impossible. O  
 fear, and fly, think if God should set upon  
 you at the Sacrament, and there seal this  
 damnation to your souls: and assure your  
 selves your sin herein it will be so great,  
 God will remember it in judgement both  
 here and hereafter. For a small sip of wine  
 in a Sacrament-cup, O the dreadfull cups  
 of Gods wrath whereof you must ever  
 afterwards drink, in all which this sin of  
 unworthy receiving the Sacrament,  
 will bring in the most bitter ingredient.  
 The Jews have a proverb *That there is no*  
*punishment comes upon Israel in which*  
*there is not one ounce of the golden calf,*  
 meaning, that that was so great a sin, that  
 in every plague God remembered, that that  
 had

*Qui discor-*  
*dat a Christo*  
*numquam*  
*manducet*  
*carnem eius*  
*nec bibet sa-*  
*guinem: est*  
*sane rei Sa-*  
*cramentum*  
*ad iudicium*  
*sua perditionis*  
*ut quotidie*  
*accipit.*

*Non est panis*  
*supra Israe-*  
*lem in qua*  
*non sit uncia*  
*vitulæ.*

had an influence into every trouble that befell them, so may you expect that in every punishment you shall after fall under, there will still be an ounce in it of a polluted Sacrament, this will add to all your troubles on earth, and torments in hell.

Mildebrand.  
diffin. Geo. 7.

When you shall come to this holy Ordinance, and not consider what it requires, when you neither can or will answer according to what it commands, what can you expect but a dreadfull damnation to follow? *I have read of a Pope who in manding of the Eucharist resolution of divers questions, as the Gentiles were wont to do of their Idols, and receiving answer, cast the Eucharist into the fire.* O fearfull prophaneſſe! If you receive the Sacrament again and again, yet having no regard to answer that holy administration with a holy conversation, and God thereupon sling your immortall souls into infernall flames. O righteous vengeance, or if God do not presently cast down your souls to hell, suppose he brings up hell into your souls by terror of conscience, cast into that case of Judas when he had betrayed the innocent blood, you must not think to fall under so great a sin, but you must

must also fall vnder some greivous judgement. It hath been a custome when any was charged with a crime, The Sacrament was given him with these words, *Let the body of our Lord Jesus be to thee a triall of thy innocency or guiltinesse.* Upon this ground supposing that some eminent judgement would soon seize upon the guilty: You come to the Sacrament, God lecretly saies, The bread thou eatest, and wine thou drinkest this day, let it be to thee in the effect, as thou art in thy estate. Be it unto thee in its working, as thou art in thy walking, what would this produce? You may be amazed to meditate, O then rather then run this hazard, submit to the censure of refusal from the Table of the Lord, Better endure such a just chastisement, then fall under such sin and punishment.

*Corpus Do-  
mini nostri  
Iesu Christi  
faci tibi ad pe-  
ccationem.*

3. Submit your selves to be directed in such waies, whereby the worst of you may yet become meet, and worthy to communicate at this holy Table of the Lord.

And what I call you herein to consider, I reduce to two heads.

1. To encourage your submission.

2. To enlarge the direction.

Your submission may be encouraged to  
the

the use of good means by such motives as these.

First, Though you have been most unmeet and unworthy, and therefore justly refused, yet using such means, you not only possibly may, but certainly shall become so meet and worthy, as to be readily received. The Apostle first wrot to the *Corinthians*, to put away from communion among them the incestuous person, and after wrot to them to receive him into their society again, *2 Cor. 2. 7.* being prepared by penitentiall workings, for that whereof he was before unworthy. It was the error of the *Novatians* and *Donatists* of old, That such as were cast out of the Church for adultery or apostacy in times of persecution were never to be restored: which opinion both *Augustine* and *Cyprian* reproveth. *Onesimus* who run out of the family of *Philemon*, yet after being reformed, we reade how affectionately *Paul* writes to receive him in again. As there may be just cause for mens casting out, so there may be cause as just for their taking in again.

Secondly, Though in the case of the Sacrament, you can by no means be meet or worthy in respect of a worthinesse of

adequation

Aug. lib. 2.  
cont. Donat.  
Cyp. lib. 4.  
Epist. 22.

adequation, yet there be waies whereby ye may be worthy, in respect of worthinesse of approbation, such is the transcendent excellency of the Ordinance, you can never be absolutely meet or worthy, yet you may be accepted so; meet and worthy in the account both of God and good men, and for this doe you strive to be accounted worthy of the Sacrament of Christ, as to be accounted worthy of the kingdom of God, *2 Thes. 1.5.*

Thirdly, Though you may not by the means you use become immediately so meet and worthy, as some others are of this Ordinance, yet you may be so meet and worthy as to deal safely in this service, as *David* had divers Worthies, and all did well in the warres, though some did excell the rest, *2 Sam. 23.12.*

Fourthly, Though some will not submit to the means, but remain unmeet and unworthy, yet if others of you will go the right way to work, you shall be embraced, notwithstanding as men meet and worthy; those that will not, either they must be forbid, or approach at their own peril while they are eating and drinking at the Table, they may expect an hand-writing upon the wall, as appeared to *Belshazzar*.

*Shaver*, when abusing the vessels of the Lord, with a *Mene Mene Tekel*, &c. and better a power to forbid them, then the peril to abide them, plunging them into a perplexed posture, how ever you shall be found to have so much weight and worth as to meet with a sweet welcome at the Table of the Lord.

Fifthly, Though you have had some trouble and sorrow being cast out for your unworthinesse, the greater will be the joy and comfort, when you shall come so in, as to be accounted worthy. The prodigall out from his fathers house, was sore afflicted, but O the meat, mirth and musick that was made at his return, father and friends, they all rejoyce: O the joy to Pastor and people, upon your admittance, what think you will then be the comfort to you your selves? When the Sacrament to them that be in the gall of bitternesse, shall be as the bitternesse of gall, it shall be to you far sweeter then the hony and the hony comb.

Sixtly, Though the very means you are to use to be esteemed meet and worthy at this Table, be very tedious, troublesome, painfull and unpleasing to the flesh for present, yet the spirituall good you shall  
after

after gain, will abundantly recompence. I reade of one about to suffer martyrdom, putting one leg into the fire, cries, the flesh shrinks and saith, *Thou shalt wilt shew thyself and need not?* the spirit answers, *Flesh fire is better, wilt thou venture thine?* The flesh saith, *Wilt thou leave thy friends?* The spirit answers, *Christ and his Saints society is better, &c.* When you are about such means as may make you meet for a Sacrament. The flesh perhaps will say, *Wilt thou put self to shame, and sin to death?* The spirit may well answer, *To eat and drink damnation is worse.* The flesh say, *Wilt thou forsake thy old lusts and delights?* The spirit may answer, *Communion with Christ and his members is better.*

It was an excellent courage in Ignatius, *I am the wheat that the teeth of beasts must grind, in waters I will not sink, so I may be pure bread for my masters teeth; let fire, racks and pailles, yea and all the torments of hell come upon me, so I may win Christ:* Thus doe you resolve though it cost you bleedings of face, breakings and bleedings of heart, cuttings of soul, and killings of sin, yet you will willingly under go all to gain Christ, that he may be the pure bread



bread whereof you may eat at his Table, and that will excellently answer for all, thus though some of the means it may be you must use to be made meet and worthy to partake at the Table of the Lord, be tedious to the flesh, and contrary to nature corrupt, yet there is that in Christ will well answer the cost, O then submit to such means, whereby you may be accounted meet and worthy, both of God and men that are good.

That God may account you so, in the way of his mercy.

That men may account you so, in the way of their charity.

And seeing I have begun to discourse to you, who may be refused even by men as unworthy and unmeet, I shall declare to you how you may be received, even of men as meet and worthy.

To direct you herein, two things I propose for your practise,

1. Sorrowfully to confesse evil past.

2. Seriously to promise good for future.

To scandalis and open evils whereby you have given publike offence, thereof you must make penitent and publike confession, such as have not been ashamed to practise

*Nemo enim  
desecat peni-  
tentiam age-  
re qui non e-  
rubuit publi-  
canda com-  
miseria.*

practise and commit sin openly, should never be ashamed to repent and confesse sin openly, saith *Augustine*. Its no shame publikely to passe from evil to good, as *Ambrose* once spoke to *Valentinian*. We read of one *Eccebolus* in the primitive times, after a sad revolt, comes to the congregation, where once he was a member, cast himself upon the threshold, with tears crying to the people as they passed in, *Tread, tread upon me unsavoury salt*, &c. It might rend the most rocky heart to read the penitentiall expressions and confessions of *Origen*, as translated by *Jerom*, and related by *Eusebius*, who being excommunicate for his deniall of Christ, miserably bewails it, passionately pressing the people to pray for him. *Ambrose* in his 1. book of Repentance, and chap. 16. excellently opens this, perswading offenders to publike bewailing their offences, and not to be ashamed, except not to confesse their sins, and to beseech the whole Church to pray for them, and so to admit to communion. *Augustine* and *Cyprian* before him, and *Origen* before them both, clearly declare, that in their times, such was the course of the Church in this case, and *Zozomen* fully affirms

*Calcans in  
salem insipi-  
dum.  
Euseb. lib. 7.  
cap. 1.*

*Nihil est  
quod pudori  
esse debeas  
nisi non fate-  
ri. Ambr. de  
penit. lib. 1.  
cap. 16. lib. 2.  
cap. 10.  
Aug. in lib.  
50. Homil.  
Hom. 49.  
Cyprian. lib.  
3. Epist. 17.  
Origen.  
Hom. 2. in  
Psalm. 37.*

*Rei terram  
fese pro nos  
subjunctis cu  
planctu &  
lamentatione.  
Episcopus oc.  
currit cum  
lacrymis &  
ad pavimen-  
tum lametu-  
tando proci-  
pitur & uni-  
versa Eccle-  
sia multitudine  
lacrymis  
suffunditur.  
Eodem lib.  
7. cap. 16.*

*Ruffin. lib. 3.  
cap. 18.*

the same order in use. They, saith he, that have offended come forth into the midst of the people, and fall down flat, with weeping and lamentation to the ground. The Minister comes to him with tears, and falls down also, and the whole multitude of the Church is poured over and over with tears, &c. Thus the Emperor *Theodosius*, who having commanded a massacre in the city of *Thessalonica* (upon the murder of one of his servants) when seven thousand in the space of three hours were butchered, was after required, and did manifest his publike repentance in the presence of all the people, and this before he could be admitted to the Lords Table. The publike penitentiall confessions of King *David*, in the businesse of *Bathscha* and matter of *Uriah*, remains upon record, from whence *M<sup>r</sup> Niderham* on *Psalm. 51.* doth abundantly presse this practise in the Church, both from Scripture and reason, to whom I referre those, who in this would be more fully informed, and that others to this may be more effectually inforced. There is only one thing I conceive may most probably be questioned by some,

Whether

Whether it be not sufficient for men to  
confesse their sins in secret to God only?

*Ans.* To cleare truth in this, there is  
something to be granted, and something  
to be denied.

We grant that mens confessing their  
sins to God in secret, it is to be preferred  
for a threefold cause.

1. Because thereof is ever an absolute  
necessity.

2. Because therein is the more certain  
sincerity.

3. Because thereby is more spirituall  
commodity.

The necessity is hereof absolute, its not  
possible for any man to doe well in the  
things of God, that will not confesse his  
sins in secret unto God. Sincerity is more  
certain. In confessing our sins to God  
publikely before men, we are more prone  
to play the hypocrites, secretly argues  
more uprightnesse, commodity more spi-  
rituall; that wherein man is most plain,  
therewith God is most pleased, and that  
wherewith God is most pleased, thereby  
man is most profited. O the peace and  
pardon God speaks to the soul that in  
secret sincerely sighs out confession of  
sin, notwithstanding we deny that con-  
fession

cession of sins in secret, to God alone is all that is required, there are cases where in more is called for, to wit, to confesse sins to God before men, yea to confesse sins against God unto men; and sure then to confesse unto men such sins and trespasses as are against men, may well be practised amongst men.

To acquaint you with some cases, consider sins whether against God or men, are of two sort, either private or public. Private sins known to God, but unknown to men; yet must be confessed to men in a two fold case; as first, in case they so burden the conscience as no ease is had; its some medicinable cure of heart grief, to pour out words to the air, faith *Nazianzen*, much more to pitifull and faithfull friends, *1 Cor. 16. 12*. In case the evil of a private sin so redounds to the hurt of many, that God pursues it to bring it to light; It ought publicly to be confessed, *1 Cor. 17. 19*. But then public sins, or sins known to men more or lesse, must be confessed publicly as they be known and doe offend. If an offence be given to a particular Christian, the offender must confesse it, *Luk. 17. 4*. If thy brother trespass against thee, and turn again, saying,

Φαριμαχον  
αληθως  
και ασελ  
μωδον εν  
ωρι.

Nazian. sig.  
1 Cor. ad  
Eph.

1 Cor.  
17

1 Cor. 17

1 Cor. 17

1 Cor. 17

saying, *I repent*, that is, confesse his sin and expresse his sorrow for the same, *thou shalt forgive him*; sure then if an offence be given to a Congregation, the offender must accordingly frame his confession, and so seek his reconciliation, and after received to communion. They were in-joined by the Council of Nice, who had sacrificed to idols in the persecution of *Licinius*, to make their publike confession, or no admition.

*Concil. Nica.  
can. 11.*

2. It is meet you publicly promise good for future. In the book of *Nehemiah* we reade of the people of Israel, having by sinfull mixtures soiled themselves, they first publicly confessed their sins, *chap. 9. 2.* and next they entred into an oath with a curse, to walk in Gods law, to observe and doe his commandments, *chap. 10. 29.* Publicly swearing themselves to God, and then after they went and offered great sacrifices, with great rejoicings, *chap. 12. 43.* An oath excellent to keep you off from sin, and keep you in to God. The word in Greek for an oath, is derived of a Greek word that signifies a hedge, which if once a man have set about himself, he must not break thorow. An oath is either assertory, where-

*Oxh. ab  
oxh.  
Septum.*

whereby men witness truth to what is in doubt, or promissory, whereby men oblige themselves to what is their duty. Such an oath *David* publickly promises himself to God by *Psa. 119. 106.* and this is seasonable to do upon a Sacrament occasion thereby to attain the more free admission.

*Si nihil contra adferatur  
admittitur  
quidem sed  
non nisi so-  
lenni pallio-  
ne cum Do-  
c. cum Ec-  
clesia,*

*Spondet vero  
Ecclesia se  
ambulatorii  
gratia sancti  
illam com-  
munionem  
decenti disci-  
plina illius  
Ecclesia sub-  
iacere velle,  
&c.*

*Qui ad sa-  
crum carum  
primum ad-  
mittitur si  
dei confessio-  
nem carum  
vota Ecclesia  
publicedam,  
Zep. pol. Ec.  
L. 1. 14 p. 158*

Thus *M. Parker* a man of eminency for learning and holiness, who though born in *England* lived and died beyond sea who reports the practice of reformed Churches, not to take any to the Lords Table, but with a publick promise.

Yea with him *Zepperus* and other approved writers witness the same, from whom I shall further acquire you, with what is required in the best reformed Churches of all that come to communicate at the Table of the Lord, in two things.

A publick acknowledgement of true faith.

A publick engagement unto good life.

Confession of faults of some.

Confession of faith of all.

But of this Confession I have spoken before.

I shall only counsell you thus to engage to good life, and to be received to Sacramentall society.

In *Athens* every one that was admitted to the freedom of the city, came to a public-like place, and engaged by oath to maintain holy things alone, and with others, and shall any shun this pious practice, to possesse this priviledge in the Church. The *German* Princes by solemn promises, protested they would cleave to the Gospel preached by *Luther* (and hence they were first called Protestants) taking the Sacrament thereupon. *Iustin* Martyr who lived about 150. reports of three things required of such as were to the Sacrament received, newnesse of birth, soundnes in faith, and promise of good life.

Pugnabo pro  
fide et  
libertate  
et  
Melanc.

Καὶ ποιεῖ  
σιν, πιστῶς,  
καὶ ἰσχυρῶς  
σιν ἀπολ. 2

*Isa. 56. 6, 7.* The Gent of the stranger that shall join themselves to the Lord, to love him and serve him: and shall take hold of me by covenant, them will I bring to my holy mountain, and make them joyfull in my house of prayer, their sacrifices will I accept.

But as for you that are yet in your sins, whether more open or secret: O how faine would I prescribe you all some course whereby you may not only passe with men



*Epist. ad  
Romani, §. cii  
de illa tabu-  
la doloꝝ vo-  
lu humanis  
iniquitate  
guam de libe-  
ritate in-  
liqua consci-  
entia § Aug.*

men, but with God, as a people proved and approved of the Lord for this precious Ordinance. For truly if you are such as are only received of men, but rejected of God, your case is sad; suppose a man should be debarred from this Table, yet thrown out of the Church unjustly, when yet his heart is right and straight, his conscience clear and clean towards God, what real hurt hath he? God makes it up, but suppose a man shall be embraced and brought in, yet God abhors: for his heart is wretched, and his conscience is foul towards God, and what good hath he? The man in the Gospel without the wedding garment, the servants admitted him, and they laid no restraints upon him, they saw nothing that could for censure, but takes him in without scruple: O but the Master of the Feast comes and findes him naked, he commands him to be bound band and foot and cast into utter darknesse, ah poor man! what ever liberty he had to come in, yet for want of a wedding garment on his back, he cannot get out, but with chains and fetters on his feet, *Mar. 22. 11, 12, 13. Est, 6. the last,* its said *The Kings chamberlains hastened to bring Haman in to the banquet, which Es-  
ter*

ten had prepared: but in the 7. chapter we finde, that he being there, when the King came to know the wickednesse of his heart, and bloudinesse of his minde, in conspiring the death of his Queen and all her kindreds, its said, The Kings wrath was up at the banquet of wine, and he rose in a rage, and would not rest satisfied, till Haman was had out and hanged up,

You may be such as Gods Ministers may think so well of as to hurr you in to this banquet, which the Lord hath prepared, but yet God that knows the wickednesse of your hearts, and sees here as it were a conspiracy against the life of his son, and that while you are eating and drinking, you are guilty of Christs body and bloud, Gods wrath is up at this banquet of wine, while Haman was at the banquet, Ester stands up and petitions the King, that if she found any favour in his eyes, O let my life be given me, &c. for I and my people are to be slain by means of this wicked Haman, &c. O for Christ Jesus to stand up before his Father the King, and accuse you, while you are at the Sacrament, If ever I have found favour in thy sight now preserve me from wicked hands, think how hereupon the wrath of this great King will be up, and what

what ruine to your souls is like to ensue: well learn how to prevent this in time, you know that for want of a settled government we have been long kept without this blessed Sacrament: I hope there are among you, who lament after the Lord: and the Lord hasten the desires of your hearts, and the Lord help us to prepare for what we desire, I have already shewed you what more towards men (when called thereunto) you ought outwardly and openly to do. I shall now tell you what also towards God, both outwardly and inwardly you ought to be, that herein God may account you meet to communicate.

The directions I shall give you, I shall take from that course which good King *Hosiah* prescribed to the Priests and the people in his time to prepare them for the Passover, which they had been then long without, Read *2 Chron. 29.* and the 30. chapr. Accordingly there are two things required.

1. To be humbled.

2. To be hallowed.

Your hearts must be humbled, as those of *Asher*, *Manasseh*, and *Zebulun*, *2 Chr. 30. 11.* who at home humbled themselves

and

and then came up to *Jerusalem* to celebrate the *Passeover*. In private I pray you, practice soul-humbling duties, that so you may be prepared for the Supper of the Lord.

I speak to you who are for present impenitent, stiffnecked, and stonehearted, the Lord give you to be humbled for two things, that by your sinfulness this sweet Sacrament of the Supper of the Lord,

1. It hath been corrupted, and

2. It hath been interrupted,

You have corrupted the holy Sacrament of the Lord, *1st. 1. 19. so the pure all things are pure, but so the impure and them that are defiled all is made unclean.* Though holy things have not sanctified you, yet you have polluted holy things, their sin was foul, *Matt. 1. 12.* That said the Table of the Lord was polluted, O what is their sin then that do not lay the Table of the Lord is polluted but yet they have oft polluted, and by sin defiled the same? O what a dreadfull thing it was *Numb. 19, 13.* To defile the Tabernacle of the Lord, and is it now nothing to have defiled the Table of the Lord? look how the Prophet complains, *Isa. 28. 18.* All places are full

of

of filthy vomits, yea the Tables are unclean: for men to defile their own Tables is ill, O what then to defile the Table of the Lord? 1 Sam. 2. 17. by reason of the sins of Elies sons, men abhorred the offerings of the Lord: Sacrifice which the Lord commanded was abhorred of men, like a lothsome thing, because of their sin by whom the Sacrifice was offered: this is bad, but what is it when the Lord shall abhor his own offering? consider the first of *Isay*, *Incense from men of foul hands and hearts, is an abomination to the Lord*. In stead of a sweet smell, it hath a stinking savour, and provokes God to wrath, to cause the Lord to leath his own Ordinance. O sad! O be humbled deeply before God for this.

Again as through your sins you have corrupted, so you have interrupted this holy service, for this also be humbled.

The former hath been the cause of the latter, water that runs into narrow pipes, while all is kept clean, it passeth freely: but when the water is thick and muddy, and pipes and passages foul, then the course of the water is stoppt, pure and good blood goes easily into all parts of the body, and into every vein: but when the blood is corrupted

*Incens odor  
de immunde-  
rum manibus  
repulatus est  
pro sacro,  
et hinc non  
placuit pro  
sacrificiis  
suis, Cypri-  
den, Dom.*

corrupted, its free course is hindered: O  
its our corruption of, that hath caused an  
interruption in the course of the Sacra-  
ment, O the fearfull defilements of this  
pure Ordinance, in all the parts of the  
Kingdome.

The Lord remove all our mud that these  
waters of the Sanctuary may run clearly  
and freely. The Lord cure our corruptions  
that so there be no obstructions, but as a  
Sacrament, so Christs blood in the Sacra-  
ment may passe abundantly. O let us look  
back and weep bitterly in that we have  
thus broken off the way of this Ordinance:  
O how God was displeased with those  
that trod down the pastures, and fouled  
the waters with their filthy feet, that so  
his flock could not eat or drink, *Isa. 34.*  
*18, 19.* O must not God needs be angry  
with you, who by your sins have pud-  
led this water, have stained and so stoppt  
these streams of God? *Gen. 26.* we read  
that *Isack* had no wells open to water his  
flocks, for the *Philistines* had stoppt up all  
the wells of water, which were digged in  
the daies of *Abraham* his Father: your  
sins and the sins of the land have stoppt up  
these wells of water, that the flocks of  
Christ in divers Congregations of the  
King-

Kingdome have at this day no where to drink, *Jer. 5. 24, 25.* yet say they not in their hearts, *let us fear the Lord that gives rain, and reserves to us the appointed weeks of the harvest.* Though your iniquities have turned away those things, and your sins have withholden good things from you: O that you would yet fear the Lord, who gives you the rain of his word, and can relieve again for you the appointed months for the Sacrament, though for a while your iniquities have turned away those things, and your sins have hindered such good things from you.

Nay by this means Gods dear children have been deprived of their bread, the refreshing food of their souls, A sad case in the book of the Lamentations, when children have cried to their Mothers for bread, and they had none to give them: little infants have laid their hands in their mothers bosomes, but could finde no milk in their breasts: what soundings, faintings, and fallings down in the streets of the City, &c. Read the 2. of the *Lament.* 6. 12. and is not this heart-lamenting matter when the poor hungry Saints and servants of God have cried for this bread, and their Ministers not know how

to give it them? Divers poor Congregations have neither Ministry of the word, nor administration of Sacraments, Cant. 4.8. We have a little sister, and she hath no breasts, what shall we do for our sister? The God of Heaven help in this case, and there be others who have only one breast, the word preached, but not the Sacrament administered. history reports to the praise of those warlike women of *Scythia*, that they cut off one breast, that they might the more dexteriously draw their bow in battle, and only one breast left to bring up their children. I cannot but record this on the contrary with grief (and with tears more ready to fall from my eyes, then words from my mouth) to think of Congregations like women with one breast: Its a joy to a good Minister as to a loving Mother, when there is two full breasts to draw out for the childe to suck, and its a trouble when one is dry. The Lord fill both our breasts with good milk: O let us be humbled that our sins have done us this wrong, I fear the other breast should be taken away too, for our wantonnesse, worldliness, waywardnesse, wickednesse, the good Lord prevent. O mourn in secret for your sins, that have so corrupted and interrupted

*Amazones  
vires qui  
mactem non  
habent. A-  
mazones a  
μαλ' & i.e.  
mamma de-  
citur nomen,  
Hinc Servi-  
ti sunt A-  
mazones A-  
mazonum  
mamma vi-  
car.*



red the courts of the Sacrament.

I have before told you what publike sorrows, publike finness are to expresse. Now learn what private remorse ought to abound between God and all your souls. Bodily wounds are worst when bleed most inwardly: but wounds of godly sorrow are best, that bleed more in the heart, then is wept out at the eyes: O go aside and cry, strike Lord, Lord strike this stony heart of mine, that out of this hard rock water of sorrow may gush: publike sorrow without private, argues hypocrisie, and is never pleasing to God, as she that hath rotten inwards, a black heart, but paints herself with colours, that she may have a beautifull face, is hatefull to God: but more abominable is he or she that hath a hard unbroken heart, yet can water the cheeks in the presence of others with tears, *Mat. 2. 13.* They covered the Altar of God with tears, yet in heart were impenitent sinners, and God abhorred their sacrifice. Would you be accepted of God at the Sacrament? O go first and weep much in secret, and mourn because you can mourn no more, the more the heart is thus torn the more entire it is, and the more meet to receive Sacrament sweets. This is the first

*Magnifica  
digna est que  
ad laudem  
lacrymarum  
fuit quoniam  
qua pulchri-  
tudinis causa  
coloribus fac-  
ciem suam  
pingit. Chry.  
Hom. 8. in  
Mat.*

*Non est cor  
integrum nisi  
sit scissum*

first thing, Be humbled, all on bne  
 2. Be hallowed, you must be sancti-  
 fied and holy as many of you as would be  
 meet for this holy service, 2 *Chro.* 29. 17,  
 27. 2 *Chro.* 30. 15. see what sanctifying  
 there was of persons and things, to prepare  
 for the Pascover, O do you consider  
 what sanctity and holinesse is required  
 to prepare you for the Supper of the  
 Lord, 1 *Cor.* 10. 21, 22.

Now in this hallowing lies a twofold  
 holinesse, both which must concur, that  
 you may be holy, and so fit for this holy  
 business.

1. Relative.

2. Positive.

Relative holinesse takes in two things.

1. A separation from sin.

2. A dedication to God.

You must be separate, *Ex.* 6. you  
 read how the Pascover being to be kept,  
 it is said that all such as had separated  
 themselves from the filthinesse of the hea-  
 then of the land, did eat, and kept the  
 feast seven daies with joy, and we see how  
*Ezra* after exhorts, *chapt.* 10. 10, 11. He  
 stands up and saies to the people of *Ishrahel*,  
 Ye have indeed transgressed, yet now  
 make confession unto the Lord your God,

and do his pleasure, and separate your  
 selves from the people of the land, and all  
 the Congregation answered with a loud  
 voice, so must we do, and so do you, O se-  
 parate yet yourselves from sinfull courtes  
 and company. There is a good Schisme  
 and separation that cuts asunder the cords  
 of corruption, that breaks the brother-  
 hoods of wicked men, though there is a  
 schisme and separation, that is very bad,  
 which breaks the bonds of Christian unity,  
 and rends Christians from society one with  
 another. Christ will separate at the last  
 day, but who? The sheep from the goats,  
 and not the sheep one from another, who  
 are they which dare do that now which  
 Christ himself will not do? any dare do  
 that which Christ himself hath undone,  
 Christ came down from Heaven to break  
 down walls of separation, Eph. 2. 14. and  
 they build them up again. All our time  
 Christ walked upon earth, he did not leave  
 behind him the least footsteps of such se-  
 parations, as of late hath been every where  
 peremptorily practised. Nor yet any of  
 the Apostles charging after him, we read,  
 Act. 19. 9, that when Paul had for three  
 months, been preaching publicly at Ep-  
 hesus, Divers were hardened and blas-  
 phemed

phemed the way of the Gospel, then he departed from them, and separated the Disciples. He separated the Disciples from them that blasphemed, not the Disciples one from another, and this after they were hardened, and so became incurable, 2 Cor. 6.17. *Come out from among them, and be ye separate, from whom?* There were some in *Corinth* continued professed Idolaters, those who were converted to the Christian faith, must come out from among them and be separate, *for what agreement, saith he, hath the Temple of God with Idols?* ver. 16. *To separate, I beseech you, as to cease all sinfull converse with prophane men, if you love to live among dead mens tombs, you are not fit for the Table of the Lord. In this Supper as the Elements, so the Communicants must be separate from common and corrupt uses.*

2. You must dedicate and devote your selves to God, 2 Chr. 29. 31. Then *Hezekiah* said, now you have consecrated your selves unto the Lord, come near, and bring sacrifices and thanksofferings into the house of the Lord, 2 Chro. 30. 8. Be not stiffe-necked as your Fathers, but yeeld up your selves to the Lord, and then

enter into his Sanctuary to serve the Lord.  
Thus doe you resigne up your selves unto  
God, and then come to this holy Table:  
all and each of you I exhort, O give thy  
Kisse to God, and that

Truly without dissembling.

Timely without delaying, and

Totally without dividing.

An unsound Christian is as the false  
mother in the Kings, that would have the  
childe divided, he is loath to give himself  
wholly to God: whereas a sincere Chri-  
stian takes these two parts, body and soul,  
and both as the poor Widow in the Gos-  
pel with her two mites, *Luk. 21. 3.* throws  
them both together into the Lords trea-  
sury, devotes them both to the Lords  
service: when you are willing to go, and  
put all into the treasury of the Lord,  
then you are fit to come to the Table of  
the Lord. I suppose when you shall be at  
this Supper, you will desire to have both  
Elements, bread and wine, and both  
things signified, Christs body and blood,  
O then give both body and soul to God:  
If you would not have a half Sacrament,  
nor a half Saviour, O let not God have  
a half soul, and a half service, but give  
your selves wholly to God, *1 Cor. 8. 7.*

O thus separate your selves from all so-  
 did uses, and consecrate your selves to  
 God, for all holy purposes, that you  
 may be meet for the Table of the Lord;  
 O arise with the prodigall, *Luk. 15.* and  
 leave feeding with the devils swine, and  
 come home (how distant soever you are)  
 to God, and sue to be one of his ser-  
 vants, for ever to live in the bonds of  
 obedience, then you shall have bread e-  
 nough, and meat enough to your bread,  
 a whole fatted calf, *vers. 17. 23.* Thus  
 much for that relative holinesse required.

*Luk. 15. 18.*

*(Surgam)*

*quia iacebas*

*(et ibo) quia*

*longe aberas*

*(ad patrem*

*meum) quia*

*sub principe*

*porcorum e-*

*ras. Aug.*

I proceed to positive holinesse, in respect  
 of which you ought to be holy also, and  
 this is two fold, Habitual and Actual.

*Sauitatis*

*duplex, semi-*

*nalit & ger-*

*minalis.*

1. Habitual holinesse, that is, the in-  
 fusion of such divine graces whereby you  
 may be fitted for the service of God,  
 whereunto you are devoted: my prayer  
 is with the Apostle, *1 Thes. 5. 23.* The Lord  
 sanctifie you throughout in soul, in body,  
 in spirit, *Matth. 13. 33.* The parable tells  
 us of the woman that took her leaven  
 and hid it in three measures of wheat, till  
 the whole was leavened. The Lord lay such  
 a holy leaven of grace in these three parts,  
 body, soul and spirit, that the whole  
 man in each of you may be leavened, and  
 you

*Anima &*

*Spiritus, i. e.*

*τὸ πνεύμα-*

*τικόν, τὸ*

*σύνδυον.*

*τὸ πνεύμα.*

you may be sanctified throughout, that God by his Spirit would come down and break a box of holy spiknard in your hearts, that the whole house might be filled with the sweetnesse of that odour, *Iob. 12. 3.* That God would pour that holy oil upon your heads, that may run down to your beards, and to the skirts of your garments, that you may be all over anointed of God, *Psalme. 133. 2.* *1 Cor. 1. 21.* That your hives may be full of the hony of heaven, your hearts filled with the graces of God, and then

2. Actvall holinesse: To make you meet communicants, its not enough to have grace in you, but there must be a holy exercise of all those graces in you, ready to put forth in all practicall imployments and improvements. Souldiers while they lye still in their quarters are of little use, and doe little good, but when they are drawn out and march forth in their ranks and places, then they be fit to go upon service, and ready to encounter an enemy in the field: while graces lye idle in the heart, they are to little purpose or profit, but graces drawn out in exercise, are prepared to any holy service.

When ever you are to come to a Sacrament,

crament, you must strike up a call, and beat a march to your graces aforehand, and so come and close with Christ in this ordinance. O know that you cannot in this, or in any other ordinance, act holily without this actual holinesse, such a holinesse you ought to set a work in all your works, even in common actions, in ordinary eatings and drinkings, you ought to hold forth holinesse, much more when you come to eat and drink in the Sacrament. *Zach. 14.20,21.* Its prophesied, how upon every pot in *Judah* and in *Jerusalem*, should be written *Holinesse to the Lord*, much more on the pots in the Lords house. O I beseech you be holy, and indeed holy: a visible sanctity, though inward hypocrisie, may give you admittance among men, but there must be holinesse with uprightness, or you can have no acceptance with God. In a mans body, when each part must act in its place, the little finger that hath life, is fitter for service then the glasse eye that is only for ornament; and truly when Christians shal be to act in this Supper-service, its better to be a sincere *Rabab*, then an unsound *Judah*, Christ-man may permit him, but Christ-God abhorres him. An hypocrite in his  
most

*Non semper  
sancti sunt  
qui loca san-  
ctorum tenent  
sed sancti  
sunt qui san-  
ctorum opera  
sancti exer-  
cent, Hier.*

*Mellior est in  
corpore digi-  
tus unus  
quam oculus  
vitreus. Aug.  
in Psal. 130.*



most glorious work is abominable to God, whereas a true Christian in his poorest imploiment findes favour in his eyes. O doe not appear only, but be in heart really holy, you that intend the holy Table of the Lord. An hypocrite in this businesse may pretend great tendernesse and strictnesse, O how afraid least any guilty of Christs blood, should partake with him at the Sacrament, when yet the guilt of Christs blood may lye upon his own soul without sense, for his hidden and secret sinne: as those Jews, when Judas restored his thirty pieces, *Math. 27. 6.* they would by no means have the price of Christs blood lye in a chest, when yet the guilt of this blood lay on their hearts without any remorse, O grosse. They would not defile themselves by coming into the common Hall on the preparation day to the Paschever, but to imbrue their hands in Christs innocent blood they scrupled not. O they must not eat in vessels unpurified, O what washing of pots and pans, but the meat they eat in these was polluted with oppression and intemperance, *Math. 23. 19.* Woe to you scribes pharisees hypocrites, ye make cleane the outside of the cup and platter, but within all

*Math. 27. 6.*  
*Qualis hoc*  
*innocentia*  
*simulatione, pe-*  
*ccatum sa-*  
*guinis non*  
*mittere in ar-*  
*cam, & ipsi*  
*sanguinem*  
*innocentis in*  
*conscientia?*  
*Augus.*  
*Ioh. 18. 8.*

is full of bribery and excess. O for Gods sake see you be sanctified and holy, both within and without: You are not fit for the holy Table of the Lord, till you are indeed the holy Temples of the Lord. Be humble, be holy, these must passe inseparably upon you: first be humble, then hallowed, a building of holiness is not set up in the heart, but the strong holds of the devil, by true and through humblings of heart are battered and beaten down. The Jewish Rabbins report, that the same night that Israel departed out of Egypt towards Canaan, all the Idols and Idolatrous temples in Egypt, by lightning and earthquake were broken down: and truly at that very time when men goe forth from their naturall state towards heaven, in a way of holiness, all the synagogues of satan and idols of jealousy in them, are by soul-enlightenings, and sorrowfull-heartquakings broken down: O I beseech you submit to this way of God with you, and work of God in you, as ever you desire to be seen with acceptance at the Supper of the Lord. To conclude, Its reported of Mr. Bolton now with God, calling for his children on his death-bed after some speech

*Quid tuum altare? magis tua spiritus. Quid spiritus tuum sacrificium? omnia bona operatio. Quid tuum Templum? mundum cor in quo Deus habitare a-mas. Chrys.*

*Vide Hier, ad Pabulum de 43 mansionibus mansione. i.*

speech to them, he ends, and I hope there is none of you will dare meet me at Christs tribunall in an unregenerate estate: O that I might thus close my counsel to you, I hope there is none of you will dare meet me at the Lords Table in a sinfull estate. If yet you will unhumbled and unhallowed, come into this tent, and as *Sisera*, Judg. 4. 19, 21. take the milk and the butter, I have told you of the nail and the hammer. The Lord is free and I am free, the hazard be upon your own heads.

The last branch of the exhortation refers to such of you as are the sincere servants of God, and true disciples of Christ: seeing the transaction of this Supper-service of right belongs unto you, see that you transact this service of the Lords Supper aright, to which end I shall labour with your souls in things of two sorts, viz.

1. To propose some inforcing persuasions.
2. To prescribe some informing directions.

The arguments whereby I shall quicken your care in this case follows.

1. Consider the necessity of a right celebrating this Supper, its needfull that

in a meet manner you be made partakers thereof, and that from a twofold cause.

1. Because Christs words command it.
2. Because your wants require it.

*Necessitas  
præcepti.  
Necessitas  
medij.*

Christ in expresse words commands that this servite by his servants be done.

*Do this in remembrance of me, Luk. 22. 19.*

wherein Christ doth not only injoin the action, *Do this*, but declares the reason,

*in remembrance of me*, the more to encourage Christian obedience. I have

read of one who willingly fetched water

near two miles every day, for a whole

year together, to pour upon a dry dead

sick, upon the bare command of a Superior, when no reason could be given

for the thing: how ready then should you be to obey the command of Jesus Christ

in this service of the Sacrament, when he gives for the action so sufficient a reason?

*Do this*, that thereby you may remember me. Yea besides this the duty is

necessary, by reason of your own necessities. There is a great difference between the Saints being on earth and their

being in heaven, hereafter in heaven you shall be so abundantly filled with the immediate presence of God and Christ,

*Cassianus.  
lib. 4. c. 24.*

as to want no Sacramentall supplies, or any communion cordials, neither soules or bodies shall ever feel the least hunger or thirst there. Christ Jesus before his death was hungry and thirsty, needing meat to eat, or water to drink, *Mat. 4. 2. Joh. 4. 6.* but after his resurrection, though we reade he did eat, yet it was as a work of potency, not of necessity.

*Augst.*

After the resurrection, and in the state of glorification, we shall not be necessitated out of hunger or thirst to eat or drink, hunger and thirst suppoles a vacuity, emptinesse, or absence of what the appetite desires, and so a perplexity, trouble and pain to the party thereupon, which is not fiteable to the full satisfactions and perfections of heaven, but pertinent to our indigent estate here on earth, while we are in this wilderness world, we shall have our wilderness-wants, as our bodies to our soules will need their severall meals.

Every Christian here is a traveller, his way may be rough, and his journey will be long from earth to heaven, from mortality to immortality, and so need of frequent refreshments at the Table of the Lord.

Every

Every Christian is a souldier, his battels may be hot, his enemies will be great, he had need have good diet in his quarters, that may chear his spirits, and keep up strength and courage, Our Father *Abraham* having fought with those conquering Kings, *Gen. 14.* rescued *Lot*, and recovered all the spoil, *Melchizedec* brings him outbread and wine, considering his want after so hard a work: Some make this a type of the Eucharist, and the truth is we may allude thereunto, for after our conflicts and combats, we the children of *Abraham* shall much need such bread and wine, and Christ our *Melchizedec* hath herein mercifully provided for us, we need the Sacrament though not as a Saviour, yet as a means of salvation, let not any attribute too much to the Ordinance, nor yet too little. We need Christ as an agent, and the Sacrament as an instrument, we need no more but Christ in a way of merit to procure good for us, yet we need the Sacrament as a way of means to convey good to us, in the supply of our wants. And are not our wants many that are to be supplied? our weakneses many that are to be supported? our enemies mighty that are to be subdued? Are we not soon

*Glass, Pbild,*  
*(arra. 2a. 423)*

*Via duplex*  
*meriti & mē-*  
*di.*

D d seduced,

seduced, easily conquered, hardly recovered? Are we not fainting under crosses, feeble in our graces, sickle in our purposes, and frail in all our performances? needing Sacramentall-succours, and corroborating-cordials: so we see what need there is a right to celebrate this Supper, and solemnize this holy service, Two things I suppose may hereupon be questioned.

1. About the long omission of this Ordinance in many places.

2. About the free exercise of this Ordinance by many persons.

*Object.* 1. Is it necessary? why then hath this service in severall places been so long neglected?

*Ans.* 1. There were times when the Sacraments of old, viz. Circumcision and the Pascheover, though of necessary use, yet had among the Jews their long intermissions, *Josh. 5. 2, 3, 4, 5.* 2 *Chr. 30. 3.*

*Aquinas 11<sup>a</sup> quæ. 71. 5. 5.* 3. The command of Christ to celebrate this Supper, is an affirmative command of which the rule hath been.

They binde to a perpetuall preparation, and continued disposition, and to actuall observation and reall execution, as oft as good occasions are offered, Gods servants cannot at all times be receiving the Sacrament

Sacrament, yet at all times they should be disposed towards it, breathing after it, complaining over the wide intervalls of it. The Sacrament is Christs chariot: in and by which he rides into the souls of his servants, at the long delays of which it becomes every Christian to cry as the mother of *Sisera*, *Jud. 5. 28. Why is the chariot so long in coming? and why tarry the wheels of the chariot?*

3. There are that think it better to delay an Ordinance of God, then to defile it, and that the delaying of it that we might not defile it, is better then the defiling of it, lest we should delay it. The delaying of it opposeth more directly, only the circumstance of time interrupting the frequency of it. The defiling of it opposes the very substance or thing, corrupting, the purity of it. So to blemish the lustre is to abolish the life, and to deface the beauty, is to destroy the being. 4. The service of the Lords Supper, though it hath been suspended in some places, yet it hath been so supplied in others, as that such who have had right to it, and been sensible of the want of it, have comfortably partaken in it, and heartily blessed God for it.

5. The servants of Christ when they



have not found Sacraments actually instant by soul meditations, they have made Sacraments past to be present, as those beasts who are not ever taking in fresh food, yet they are ever chewing the cud, and as it were eating what they have eaten over and over again, *Lev. 11.3. Deut. 14.8.*

¶ 6. God may suffer this Ordinance to be long suspended that peoples need thereof may be the more apprehended, that by its long vacancy they may learn both its excellency and its necessity. Of many good things we never so know the worth as by the want, nor feel the want as when the things are wanting. Mercies long continued are much contemned, but having had their absence, we more prize their presence, Amen in this.

*Object.*

¶ 1. To receive the Lords Supper, say it is necessary, yet we doubt some will resort to it, we shall not dare to join with, and therefore for us, is it not better to forbear?

*Ans.* 1. Perhaps some may be there which should not, only through your neglect, in that you know some scandalous evil by them, but will not complain of them, or orderly appear against them, yet your  
selves

themselves abstain for their sakes, whereby  
you run under a double blame.

1. To conceal their sin, which you ought  
to declare, *Deut. 19. 8. in Prov. 29. 24.*

2. To forbear that service which you  
ought to perform, *1 Cor. 11. 24.*

Your selves will voluntarily keep out,  
rather then help to have others regularly  
cast out, and so fall under evils worser  
then whereof you are aware, but  
Suppose no endeavours of yours be  
neglected, if yet unmeet men are ad-  
mitted, you do not join with them, but they  
with you, for you to join with sinfull men  
in sinfull matters would bring guilt upon  
you, but if some bad men will join with  
you in good matters, it proves no pre-  
judice to you. To celebrate the Lords Su-  
per is a work in it self exceeding good,  
and if others that ought not will come  
and go as far with you, as the outward  
act, its evill to them, but none to you,  
having to your power opposed their pre-  
sence.

3. Take heed you do not neglect an un-  
doubted duty, to escape an uncertain  
danger.

A perill meerly supposed will not war-  
rant the admitting a practice clearly im-  
posed

imposed, Let due discipline be vigilant and diligent to remove unworth men, yet some may remain to be admitted, which you may imagine are meet to be refused, yet no sufficient objection against them can be produced, and so the harm you fear by them, is merely supposed. It is not what our thoughts are of a thing, that makes it lawfull or sinfull, but what the thing really is in it self: Uzzab conceived he ought to stay up the ark, yet the action was evill, as he feels by the sequell, you may think for such a cause you ought to stay from the Sacrament, and yet offend God in forbearance, you omit a duty that is certainly required, to avoid a danger which is not certainly incured: Unworth men in Gods sight may be at this Table, and yet no real perill or prejudice to you: but to make up a more full answer to this, you may finde something for satisfaction before,

See pag.  
Indignitas  
duplex est  
vel receptoria  
vel receptiva  
m.

1. I proceed to a second Argument to awaken your care for your right receiving the Sacrament, who are Christs servants indeed, which is to consider that an unworthy partaking hereof by you is both possible and pernicious.

1. Possible, towards this Ordinance  
there

there is a twofold unworthinesse.

One in respect of the men who are the partakers.

Another in respect of the manner of partaking.

The former is ever found among impenitent sinners.

The latter may befall the Saints of God, and that from a twofold cause.

1. Because of their own negligence.

2. Because of their enemies diligence.

You that are Gods servants and children, yet through your own neglect may here become guilty of unworthy receiving two waies.

1. If you do not work out your duties.

2. If you do not work up your graces.

If your duties be not by you wrought out before you come at the Table of the Lord, but like the foolish virgins you sleep, not trimming your lamps, or preparing your oil to meet Christ the bridegroom at this wedding Feast, you labour not in God, seeking soul-searching duties aforehand. It is no marvell for a carnall man to say as he *Luk. 16. 3. I cannot dig, and to beg I am ashamed.*

Not *dig* by serious examination.

Not *beg* by ardent supplication.

For wicked men to have no minde to heart-digging duties, who cannot abide a soul-searching nor conscience-digging Ministry, this is no marvell, and for them to be as bad at begging, having no skill or will to presse God by praier to prepare them for the Table of the Lord; in this no wonder: but for any of Gods people not to put forth themselves seasonably in this digging and begging is abundantly blameworthy: for want of which they prove in receiving unworthy.

Again if your graces be not by you wrought up when you are come to the Table of the Lord, if you do not orderly set each grace in and at this Ordinance, rise up by faith, mount up in the spirit, seek to clasp Christ in Heaven, and so compass his throne with enflamed affections, but let soul-sluggish in this service, you become unworthy in receiving, through your own idleness and negligence.

2. This same may be helped further forward through your enemies industry and diligence. Satan to prevent your sweet, and procure your smart, hath his waies and wiles to work your we, and to occasion  
mis-

miscarriage, See how the Devil dealt with *Eve*, she having a minde to taste the fruit, he puts her on eagerly to eat, allows her no time to pause, having made the motion, he plies it, gives her no leave to go aside to consider in her self, confule with her husband, or enquire of God, but without any ado eat she must: so Satan may præcipitately hasten you upon the Sacrament, hindering those antecedaneous duties, that should prepare thereunto, causing such sleightnesse before, and flatnesse in, whereby you become in receiving yet more unworthy. This is possible.

And as it is possible, so it is perillous for any of the people of God, to partake unworthily at the Table of the Lord, considering therein two things.

1. The concomitant sin.

2. The consequent judgement.

The sin of unworthy receiving is great by whomsoever it is, becaule it ever carries in company such a sin, as must needs add stad aggravation to it, viz. A guiltinesse of Christs body and blood, 1 Cor. 11. 27. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

Now for any of you to be guilty of  
Christs

Christs blond, there are two things that heighten the sin.

1. The eminency and greatnesse of his person.

2. The proximity and nearnesse of his relation.

Look we upon Christ, and his person is eminent both for greatnesse and goodnesse, upon his thigh is this name written, *The King of Kings and Lord of Lords*, Rev. 19. 16. yea Christ is now a King in his throne crowned and exalted to the highest honour, *Phil. 2. 9.* to be guilty of such a Kings blond, is black, especially for you who know how excellent he is, *Can. 5. 10. 16.* and to whom he is so nearly related, your friend, your kinsman, your husband, your brother, your Father: for a wife to be guilty of her husbands blond, a son of his Fathers blond, a fearfull sin. When *Cæsar* was wounded to death in the Senate-house, *Brutus* coming for his blow, *Cæsar* looks him in the face, saying, What and thou my son? how may the Lord look a Christian in the face, thus guilty of this bloody fact, with a *What then my son?* We read of the son of *Cæsar*, who though before dumb, yet seeing one about to stab his Father, cries out with a clear and shrill voice,

Καὶ οὐ  
τέκνον.

voice, *A man kill not Cræsus*: thus would it become Christians to cry to others in this case, but to do the thing themselves is dreadfull. For Christ to go shew his Father, lo these are the wounds that I received in the house of my friends, *Zac. 13. 6*. Yea from the hands of my friends on a Sacrament-day. *When the Jews shed Christs blood, though they thought not of it, yet there was need of it, and good by it: hereby sins pardoned, souls purged, God pacified, but herein to be guilty of his blood, what need? what good? Constantine going to war against Maximinus was struck with a leprosie all over, some to seduce him from his religion, told him the only course for his cure, was to bath him in a pool, full of the warm blood of innocent children, wherewith he was taken at the first, children gathered, executioners prepared, the day appointed, but O the dreadfull cries of the Mothers, the Emperours minde changed, the thoughts of the thing amazed him, he resolves to abide the malady, and not to try such a medecine: O what an astonishing sin to be guilty of the innocent blood of Christ? The judgement that follows is fearfull, 1 Cor. 11. 29. He that eats and drinks unworthily*

Arborea  
un xlv  
Kg of  
Herod  
Ant. Gal.

Ni ephorus  
Cal. l. 7. c. 33.



*Kpian.  
Zanch. in  
conf. de  
Calix. Chryf.  
in epist.  
ad rom. 10.*

*worthily : eats and drinks judgement to himself.* Judgement, some would have the greek word to signifie rather temporall castigation, then eternall damnation, and applied to Gods people : that is more proper and so the Apostle after explains it, *ver. 30.* yet it may imply the utmost evill, as deterred Judgement to himself, He that is guilty to against Christ, the evill thereof redounds to himself, that is, not to any other man, say some : but so it may do, If I know an unworthy receiver, have some power to restrain him, yet do not, Evill will be to me if another knows, yet moves not to hinder such a sin, it may bring evill also on him, but the unworthy receiver eats the evill to himself, that is, no reall hurt rests upon Christ, though the man be guilty of Christs body and blood, yet no proper violence or prejudice reacheth to Christ, but all the hurt is to himself.

The misery and mischief that ensues is to himself.

O do you fear unworthy eating and drinking at the Table of the Lord, It was a sinfull eating in the beginning of the world, that brought in worlds of misery upon all mankind, it should make all men

to the end of the world, aware both what and how they eat. I say not this to fright you from, but to cause you to be more cautious in this holy service, wherein there is so great hazard of miscarriage, even amongst Gods own servants.

3. The utility of the Sacrament when received aright, should also quicken your desire thereof, and your care therein, There are some have found sweet fruit every moneth on this tree like that *Rev.* 22.2.

And indeed hereby is gain lying in a twofold good, which the faithfull may finde.

1. There is present good they may be possessed of.

2. There is future good they may be prepared for.

1. Gods people are sometimes actually possessed of much good, by a meet receiving this Sacrament, for hereby they possess Christ, and in him all good. The A-

postle *2 Cor.* 11.33. reports how when some sought him and desired to apprehend him, he was let down from a window in a basket, and so escaped their hands. Gods Saints in another sense seek Christ, and being desirous to apprehend him, he is

*Ille habet omnia qui habet habentem omnia.*

let

let down as it were from the windows of Heaven, in the Sacrament, and they receive him to the joy of their souls. Dr. Taylor the Martyr, *blessed God for his prison, because there he got great soul advantage by, and sweet soul acquaintance with the Angel of God, M. Bradford, as he calls him.*

O how may a Christian bless God for this Sacrament, where he gains soul advantage, and most sweet acquaintance with Christ Jesus the dear son of God, who herein becomes what ever is good to the souls of Gods Saints. So that their hearts and lives upon receiving this holy Sacrament have been like the Egyptian fields upon the overflowing the river Nile, flourishing and fruitfull: their souls have been as it were fatted with marrow, fired with zeal, fenced with courage, and filled with comforts, having feasted with Jesus Christ their dear Saviour in this Supper.

Hence at the Sacrament their souls have said as the Disciples when they were with Christ at his transfiguration in the mount: *O its good being here, and in their desires have cried, Lord, evermore give us of this bread.*

They

They refreshingly finde that every crum of this bread, every dram of this grace, every drop of this peace, which they receive from Christ in a Sacrament, hath a sea of sweetnesse in it.

As the Jewish *Rabbines* were wont to say that upon every letter of the Law, there hangs mountains of profitable matter, O the Ocean of benefit and comfort from a little of Christ in this Supper ! hereby the poor have been enriched, the weak have been revived, the sad have been refreshed, and such as have come militant, have gone triumphant away : longing for another Sacrament day, when they might meet with such sweet morsels of mercy, and though ( as one professeth ) such had rather die then once eat at an Idols Table, yet are glad if they may oft eat at the table of the Lord, out of the sweet experience they have had of benefit by it, and comfort in it.

Though they eat the bread of adversitie, and drink the waters of affliction, a Sacrament supper sweetens all, as one little spark of a troubled conscience can drink and dry up a sea of worldly comfort, so one spark of spirituall comfort from Christ in a Sacrament, is able to drink and dry  
up

up a sea of worldly sorrows and distressings.

Let beleevers come to this condict, and by faith turn the cock, and they may fill their pitchers up to the brim with wine: they may go away with their hearts full of precious comforts, as ever they can hold, and is not this a marvellous mercy? especially when sad distressed have set upon their souls before a comfort up a distressed conscience, is a greater work in *Luther's* account, then to raise the dead to life: yet this may, and sometimes is done to the souls of Gods Saints in a Sacrament.

O what mountings of minde, in soul-sofacing ascents, yea what heart-reviving converse hath an humble Christian with God and Christ in this precious Ordinance? wherein God opens his bosome, and Christ his bowels and blood, and much makes himself known, *Luke 24.30* He was known of them in breaking bread, *As he sat at meat with them he took bread blessed it, brake it, and gave them, then were their eyes opened, and they knew him.* O the illuminations, manifestations, consolations, confirmations, that Gods servants receive from Christ by and through a sacrament.

The

The comfortable communion a belee-  
ver hath with Christ in this Ordinance, is  
more worth then all the world.

That noble Marquess being offered a great sum of money to go from Geneva to Italy answered, *Let their money perish with them who prefer the riches of the earth before one daies communion With Jesus Christ.*

*Galacium*  
*Caracolum*

*Eucharistia  
immortalis,  
tu alimenta  
ad sanandas  
infirmi-  
tates  
medicamen-  
tum, Cyp.  
de cano dom.  
Corpus Chri-  
sti est agni  
misterium, do-  
biles confor-  
tam valentes  
delectam,  
leniorem*

salutem & sa-  
 nitatem ser-  
 uari, Bern.  
 O medicum  
 omnibus con-  
 sultentem, om-  
 nia tumores  
 comprimem-  
 tem, omnia  
 tabescentia  
 resuscitem;  
 nec esset  
 custodientem  
 perditam repa-  
 rantem de-  
 pravam cor-  
 rigentem,  
 Aug. de ag.  
 ue Christi.

The communion a Christian hath with Christ upon one Sacrament-day, the comfort of it is beyond compare, besides other concurring comforts, and soul-sovereign benefits that abound by this means, diseases cured, strength encreased, health preserved, hopes established.

The poor lame cripple, *Act. 3.* by means of the Apostle of Christ, was recovered his ancle bones, received strength, and receiving strength he went away leaping and praising God: O thus a meet communicant findes and feels by the Sacrament of Christ for the salving and saving good of his soul: you have read of the woman who toucht Christs garment, what good he got, O to take aright Christs Sacrament, what benefit it brings, yea and the good it prepares for is admirable, all a believers pains before to prepare for the

## Б с Sacrament

Sacrament is nothing to the future; gains the Sacrament prepares his soul for.

Blexarium  
Plin. lib. 6. 10

History reports of a country in *Africa* where the peoples industry hath an abundant reward, for every bushel of seed they sow, they receive a 150. fold increase after, O consider your labour shall not be in vain, do what you can, plow and sow, be it in tears to fit your souls for the Sacrament, the recompence first and last will be great.

Per hoc fit  
homo ad effici-  
endum promp-  
tior ad labo-  
rem patienti-  
or ad amorē  
ardentior ad  
faciendum  
velocior ad  
resistendum  
fortior, Beati.  
Te calicem  
sanguinis  
Christi bibere  
ut possis et  
ipse propter  
Christum  
sanguinem  
fundere. Cy-  
lib. 4. Ep. 6.

The Sacrament be to you as *Isaiah* Gerar, Gen. 26. 12. as *Isaiah's* Canaan flowing with milk and honey. The Sacrament doth apt and dispose to be more diligent in service, Patient in suffering it prepares Christians both for the crosse and the crown, for the troubles of earth, and the triumphs of heaven: by drinking the blood of Christ, we are made more courageous to shed our blood for Christ. *Cyprian* shews how the Martyrs in the primitive Church, when they were to appear before the cruell tyrants were wont to receive the Sacrament, and thereby they were fired with zeal and fervour, filled with faith and fortitude: thus *Augustine* also reports, perhaps the Saints at the instant do not finde those springings

vid. Aug. in  
Job, Tract. 17

springings of spirits, leaping of heart  
 (as *John Baptist* in the womb) when not  
 the mother of the Lord, but the Lord  
 himself comes to them in a Sacrament,  
 yet afterward they cannot but cry, *I have*  
*found him, I have found him*, at that pre-  
 sent possibly not feel such sensible joys,  
 yet suppose at the time of the Sacrament  
 they should rather sit trembling with fear,  
 and apprehensions of their own unwor-  
 thiness, &c. as *Jabs* children when they  
 were eating and drinking wine in their  
 eldest brothers house, the devil occasion-  
 ed a great winde to blow upon the house:  
 it may be that Gods children even at a  
 Sacrament, when they are eating and  
 drinking wine in their eldest Brothers  
 house, Satan may raise such blustering  
 windes of misgiving fears, and heart-  
 trembling doubts, as may much molest  
 them at that time, yet even thereby they  
 are made more meet for future comforts,  
 which afterward are so much the greater,  
 their joys the fuller, and their faith the  
 firmer, sooner or later you may expect to  
 receive sweet soul commodities by a right  
 receiving the Sacrament.

*Eugenus*  
*Eugenus*  
*Archimedes*  
*& Andreas,*  
*Ioh. 1. 41.*

4. The excellency of the Sacrament  
 in it self calls for the most exactness in

Ec 3 the



the transaction of it, and to cause the more care in all your carriage about it. Excellent is this feast in two respects.

1. In respect of the master of it.

2. In respect of the matter of it.

For the master of this feast and author of this ordinance, it was Jesus Christ when the souldier with his spear pierced Christs side, thence came blood and water, water representing baptism, and blood the Sacrament of his Supper. Both Sacraments they issue out of Christ and are set up by Christ. In reference to Sacraments old and new, there were three things required.

1. To accomplish.

2. To abolish the Ancient.

3. To establish others in the room, and all this hath Christ done.

It was Christ that could take down the one and set up the others.

Its for him to institute a Sacrament, that can animate a Sacrament, put life and power into it, this only Christ.

Its Christ that can set an ordinance a working, therefore fit to set it up in its being: Well the Sacrament is of Christ, and therefore excellent. Manna was in it self an excellent food, and so much the

more

*vid. Aug. in  
Phil. 4.  
Chrys. in  
Ioh. 14. 18.  
& alij.*

*Eiusdem po-  
tessatis est  
constituere  
& destruere.*

*Dei esse &  
operari.*

more excellent, in that it came from God, and not by the ordinary course of nature: and is not this blessed Sacrament excellent, which comes from Christ who is God blessed for ever? *Rom. 9. 5.*

*Calum & Christum non patientur hyperbolare*

Christ and Heaven are so excellent as they can never be let forth too far, O then this that proceeds from Christ is surely excellent: O the preciousness of Christ, in compare of him, a Christian may well account all other things but dross, dung, and dogs meat, *Phil. 3. 8.*

*Συμβαλα, quā, κυρίβαλα.*

The woman clothed with the Sun troads the moon under her feet, *Rev. 12. 1.* Well if Christ be so excellent, the Sacrament which is Christs Ordinance hath in it a real excellency,

*Signis temporalia Christi est preparata, non est in eo fundamentum Christi, Aug de civ.*

1. Come to the matter of the Sacrament and in that respect its excellency; this is twofold.

1. The visible and externall, } matter.  
2. The invisible and internal }

For that which is outward and elementary, to wit, bread and wine, O these are excellent; take them in their ordinary use, but then set apart for this holy purpose, they are more precious. As the consecration of wood and leather, put greater excellency upon them, then gold and silver

*Pand est de-  
stinalis vi-  
tialis sacra-  
mentalis,*

*Potest a  
magis multi-  
tudinem sa-  
lutem mag-  
nitudinem sa-  
lutarum  
placitudi-  
nem bo-  
num.*

had that were not consecrated;

Take but bread in its common use, and its of worth some would derive the Latine word from a greck, which is very com- prehensive, and carries in it all for necessi- ty and abundancy that good is, O then for this Sacramentall bread which signifies and lets forth more and higher matters, and so the wine its an excellent creature to heal, to cheer, refresh, and the like, take it in the Sacrament, it transcends for its signification sake.

But I rather speak to the spirituall mat- ter of the Sacrament, for that is forpassing precious, Come to the body and blood of Jesus Christ: Christ (saies one) is now a mother that puts forth her child to nurse, but in the Sacrament he feeds us with his own precious blood: whence is this O sweet Jesu that thou should give thy own blood to drink? O how precious is this blood, 1 Pet. 1. 19. One little drop more worth then heaven and earth, as the gullie of Christs blood nothing more formidable to abide upon us, so the good of Christs blood nothing more comfortable to ap- ply to us, It hath a justifying, sanctifying, mortifying, mollifying power, and there- fore of great price: The soul of man is ex- cellent,

*Qua gaudia  
plura vales  
quam calum  
& terra. Lu.*

cellent, that is redeemed by Christs blood, and the blood of Christ is excellent, that is able to redeem mans soul.

*Magna res  
anima qua  
Christi san-  
guine re-  
dempta est,  
&c. Bern.*

By this red sea of Christs blood our souls passe to our promised *Canaan*, and all our spirituall enemies are drowned thereby: God hath his black book of our sins, but a red line of Christs blood drawn therow makes all unlegible: Lord saies one I am amazed, I know not what to do: but I put Christs blood between thy wrath and my sins, and so forth, Christs blood is the key that opens Heavens door, or else the very truth is, we were all shut out, thus you see the excellency of Christs blood and that must needs be excellent, where the vertue and value of Christs blood comes. O but see these excellent things as united in a Sacrament, the outward elements, and heavenly graces bread and wine: Christs body and blood, food both for soul and body. Behold in this Sacrament Christ and the creature join, Heaven and earth meets together.

*Sanguis  
Christi es-  
t panis.*

The externall signes have their excellency, but the things signified do far surpass.

Bread and wine are things that admit mutation they alter and change, Christ

is immutable, the same yesterday, to day, and for ever, Heb. 13.8. and that which is Christs is like Christ, not subject to change.

Bread and wine are things that admit diminution, the more is taken of them the lesse remains.

Christ the spirituall food how many soever partakes, there is never the lesse left, while Christ continues.

Bread and wine cannot feed the hungry and thirsty soul: Christ indeed is precious for this spirituall purpose: Give me Christ or I die, saies the poor panting Saint: Earthly things will rather feed hunger, then feed the hungry: O but Christ his body and blood lures and satisfies all such desires, that the most enlarged soul saith, *I have enough in Jesus Christ.*

Bread and wine are precious things that may beset a Princely Table, but yet thereof a man may eat and drink and die eternally: what avails kingly fare, if it feeds, fits and fats for hell? O but now Christ is such food, such bread, as whosoever receives him, lives for ever, *Whoso eateth my flesh and drinks my blood hath eternal life,* Joh. 6.34. he hath this life already.

In

*Alimentum  
hoc non diffi-  
cultate mi-  
nuitur sed po-  
tius minui-  
tur, Bern. ebr.  
Non esuri-  
entes, animas  
sed esuriam  
ipsam pas-  
cant anima-  
rum, Bern.  
Pla. 107.9.*

*Quid prodest  
regium ali-  
mentum si ad  
gehennam  
pascam, Tert.*

*Habet vitam  
aeternam scilicet  
in pretio in  
promissione  
primam.*

In the outward elements it may be possible to put poisonous ingredients, poyson may be conveyed into sacramentall bread or wine, to the death of the receiver, as we read of *Henry* the seventh, so murdered by a monck, *Agrippina* poisoned her husband *Claudius*, by mingling poyson in the meat he most loved to eat: but now the spirituall food in the Sacrament is not capable of any such harm or hazard to him that takes it, such a one may say not only I beleeve life eternall, but I receive life eternall!

*Interijt msa-  
rie necatu  
veneno per  
infectum pa-  
nem (actum  
Ec. vide  
Platin. in  
v. is Clemen.*

Thus we have the excellency of the whole Sacrament, and the surpassing excellency of some part: O then let this move you to minde you how you go about this matter.

The Sacrament is a rare and rich treasure, O seek it with all your souls: What is the Scripture saies one but a love letter sent by the living God to his creature? I may add, what is the Sacrament but a love token given by a dying Christ unto his Church? A cabinet of jewels more worth then cubbords of plate? And is the Ordinance so excellent? O how unseemly then to hang this jewell of gold in a swines mouth: O then how Gods wrath must needs

*Credo vitam  
eternam, &  
vilo vitam a-  
ternam.*

*Quid est  
scriptura nisi  
quidam a-  
moris epistola  
viventi Dei  
ad creaturam  
suam? Greg.  
Quid est Eu-  
charistia  
quidam a-  
moris assensu  
viventi  
Christi ad  
Ecclesiam suam?*

needs be provoked, to see prophane men  
 presse upon this precious Ordinance: Hi-  
 story will tell us what sad events have fol-  
 lowed upon the insolencies of sinfull men  
 against the things of God, as for defiling  
 the Lords Sabbath and his Sanctuary: O  
 what then to prophane the Lords Sacra-  
 ment, so pure and precious a treasure: nay  
 we finde in antiquity of some polluting  
 but the sepulchers of the Saints, resolving  
 prophanely to take them up to search for  
 treasures, supposed to be hid therein, God  
 made fire to rise out of the earth, and de-  
 voured them on a sudden: O let herein  
 transgressours tremble: If Gods wrath  
 like fire break out of the earth, to consume  
 such as wrong but the sepulchres of his  
 Saints, what fire and flames of fury will  
 God cause to come from Heaven to burn  
 up such as abuse the Sacrament of his son?  
 in which indeed are hid rich treasures of  
 reall excellencies out of their reach.

Now then this being so excellent an Or-  
 dinance, its meet none should meddle  
 with it, but excellent men, and such are  
 only Gods Saints in the sense of the word,  
 Psa. 16. 3. Pro. 12. 26.

Its only grace that doth truly ennoble.  
 It was a good expression of Theodosius,  
 that

Tarion Hist.  
 465.

Josephus  
 Antiq. lib. 13.  
 13. & lib. 15.  
 cap. 11.

Gloriosum est  
 nomen picta-  
 in quam pe-  
 tian.

that he esteemed himself more honorable  
in that he was a Christian, then that he was  
an Emperour, and more advanced to be  
a member of the Church of Christ, then to  
be a head of the greatest Empire in the  
World. Well then, gracious men are the  
most glorious men, and they that are Gods  
excellent servants are fit for this excellent  
Sacrament let others avoid, In this garden  
are divers rich flowers, not for spiders  
and frogs to creep on, but for Bees to suck  
hony out of.

And lastly, Ponder your propriety  
in this precious Ordinance: This Sacra-  
ment is yours, and all the precious pearls  
to be found in this Gospel-cabinet are  
yours: *Mat. 7. 6. Cast not your pearls,*  
*but may be the torment of Devils, the won-*  
*derment of Angels, and amazement of all*  
*wicked men, to meditate your peculiar*  
*propriety herein, and it ought to be your*  
*care and comfort to consider hereof, poor*  
*cottagers cannot abide inclosures, but*  
*would have all lie common, and not any*  
*man to any thing more right then another,*  
*but rich men are carefull to maintain their*  
*fences, and keep up their interests: Wic-*  
*ked men would have this Ordinance to*  
*lie open to all, and no fence about this*  
*field*



field wherein Christ the treasure lies hid, like that in the parable, *Mat. 13. 44.* you it concerns Gods Saints to preserve the hedge, and to stand for their peculiar interest, and to minde two things in respect of their undoubted right towards this blessed Sacrament of the Lords last Supper.

1. The clearing of it, and

2. The claiming of it.

*Certitudo duplex, vel obiecti, vel substantiæ.*

As you have a sure title, to make your title sure; that as the thing is certain in it self, it may be so to you: this will enflame your desire, provoke your care, and encrease your comfort.

*Eodem est ratio de non apparentibus & non existentibus.*

You are not much taken when you look over the inventory of another mans goods; but let a rich mans last will and testament be brought, wherein you hear your selves have large legacies given, O then your affections are up, and you long to have that in your hands: well, know what a legacy of love Christ hath given you in his last will and Testament. This Sacrament of his death is yours, yet if you are ignorant of it, it is as if you had no such interest in it.

O endeavour to clear this estate, that your understandings may not be clouded with any

any darkning doubts, and so take the Sacrament with trembling hands, and mis-giving hearts, as if you had no part nor portion in this Gospel-priviledge, which is peculiarly yours by a double right.

*Demonstratio  
que nihil re-  
linguit, cum  
inevidentia  
in re, aut for-  
midine in  
intellectu.*

By a right of promise.

By a right of purchase.

You may enter upon this Ordinance, as your own by promise: See how Peter would encourage the converted Jews to the Sacrament of Baptisme, because the promise is to them, *Act. 2. 38, 39.* and you may challenge the Sacrament of the Supper, as your own by vertue of Gods promise, *1 Tim. 4. 8.*

The promises of God they are of two

sorts: such as concern the end of

faith, and such as concern the means helping to

that end.

Or such as concern the means helping to

that end, and such as concern the end.

Now as by vertue of a promise, salva-

tion as the end is yours, so by vertue of

promise the Sacrament as a means helping

to that end is yours; for as means and end

are both contained in the purpose of God,

so they be both included in the promises of

God.

Gods promises of good to his people are

confi-

*Qui desinit  
ad finem de-  
stinat ad mo-  
di ad finem,*

considerable two waies.

Either as they are absolute and free, in respect of their first framing.

Or as they are conditionall in respect of their after fulfilling.

For the former as soon as ever we have right to the promise, which God hath of meer grace made, we have a true and real right to that good to which the promise refers, but further when the condition of the promise required on our part is faithfully performed by us, and for present effectually found in us, our right is more ratified, and becomes more perfect and compleat: take but one instance near the matter in hand.

There is a promise of filling the soul with constant supply of spirituall food upon condition the soul be kept upright hungry and thirsting frame. *Mat. 5. 6. Blessed are they that hunger and thirst, On they that are hungry and thirsting,* so the Greek runs, after the participle of the present tense, intimating, that when ever this is found, the present disposition of your souls, you are blessed, and may expect spirituall repletions as your own proper good by promise,

2. By right of purchase, and here let

me guide your morion in three things.

1. Go out to Christs death, and behold therein the full attainment of all good for Gods Church.

Note here two things in the death of Christ,

Satisfaction, whereby the debt being paid,

*Solutio de-  
debiti redem-  
ptio meriti*

Acquisition, there being an overplus of merit remaining, good thereby is pro-  
duced.

Christ did by his death merit all such good things for his Church, as the great love of himself and his Father thought fit to confer both in grace and glory.

2. Come back to the Sacrament, and there see a containment of all good in some linde, which Christ by his death hath purchased whatever is savingly good for present or future, is some way either represented or transmitted or assured, in, by and through the Sacrament to the souls of Gods Saints.

The primary and generall good is union and communion with Christ: The secondary and particular are those rich mercies that arise from those depths and fess of grace and glory: peace and comfort which are from Christ as streams of honey from

from a rock begun on earth, and filled up  
in heaven. Then

3. Turn home to your selves, and  
there see what entertainment you may  
give to all this good, truly you may ap-  
ply all with joy, as your own portion, you  
may take both the lamp and the oil, both  
the golden pot and the heavenly Manna  
therein, as your own, by a purchased inte-  
rest, I mean the whole Sacrament, with  
the earthly and heavenly part, you may  
hence receive as your peculiar right: Such  
is the love of the Lord Jesus, that Pelican-  
like in his death he hath let out his own  
bloud, and in this Sacrament he applies  
his bloud with all the blessed benefits of his  
bloody death, to heal and help up the droo-  
ping souls of his dear Saints, and they may  
close in with all these comforts, as their  
own by the foresaid right of promise and  
purchase.

Christs death is yours, therefore the  
Sacrament that shews his death. The  
Covenant is yours, therefore the seals of  
the covenant: You are of Gods Family,  
therefore the Family food is yours: You  
have right to a Sacrament when none  
administred, and when it is you have  
right in it. It is your banquet and all  
therein

Aug. in Psa.  
102. *lego de  
amore pelica-  
ni erga pul-  
los suos*  
*gubernat.*

*Tes ad rem,  
Ius in re.*

therein is yours, Christ the vine is yours, therefore the grapes are yours, Christ once yours all is yours, Christ the main of the Sacrament is yours by an undoubted right two waies.

1. By donation, and

2. By relation.

Your right to Christ is clear, because he is freely given you of God.

As Christ hath a right to the Saints by vertue of Gods gift, *I thinke they were and then gavest them me.* Joh. 17. 9, 11. so the Saints have right also to Christ by vertue of Gods gift, *1st Cor. 6.* Believers have Christ given them of God four waies, whereby they receive a full right.

1. He is given before them as a pattern for their lives, *1 Per. 2. 21. Job.*

2. He is given for them in the sacrifice of his death. *Galat. 2. 20. Ephe.*

3. He is given to them in the Ministry of the word, and of the Sacraments.

4. He is given in them by the habitation of his holy spirit. *1 John.*

Surely then Christ is of right theirs, and

F t

the

*Non ex debito sed ex dono.*

*Christus datur nobis, datur pro nobis, datur pro nobis, datur in nobis.*

the Sacrament their assured right: Whose such a lordship is, to him belongs the writings, deeds, conveyances, priviledges, rites, and all immunities. So here.

2. Christ is your right by way of relation: Every relation carries some propriety in it, and priviledge with it: but none like that which is conjugall between man and wife: and this relation lies clear betwixt Christ and his Church, *Hos. 2. 19, 20*. The marriage knot brings a marriage right: A mutuall interest to enjoy even other, both at bed and board: and doth not the spirituall contract between Christ and every believing Christian convey as much? O then know your right, and observe all good waies of a due entrance upon, and partaking of, that which is your right.

I proceed then to those directions which are for your guidance about this great Ordinance. For by your carefull course in this way of the Sacrament, you may enjoy your right.

Now then consider as there are three times wherein your duty is concerned, so there are three things wherein your duty is contained.

The

*Relationes  
sunt minima  
existatis sed  
magna effi-  
cacia.*

The times towards this Sacrament that concerns the exercise of duty, are before, at, and after.

The things that contain your duties, which about this Sacrament are to be enjoined: are repentance, faith, and obedience.

Repentance before.

Faith in or at, and

Obedience after.

When I place repentance before faith, I intend not thereby to state the method of Gods first working these in the conversion of a sinner: but only the manner of working these, in and by a converted Christian upon this solemn occasion of receiving the Sacrament: we live in an age too apt to catch up disputes, and study rather to be polemickall then practicall Christians.

I begin with repentance, the renewed practice of which is preparatory to this precious Ordinance.

Mark three things.

1. In generall the whole time of our life is to be a time of repentance. The Lords Prayer (saith Luther) that leads us daily to pray for pardon of sins, teacheth us that we are daily sinners, and that

*Deus unde Dominica  
nos esse quo-  
tidianos pec-  
catores & in-  
tam vitam  
esse peniten-  
tiam.*

F f 2

we



*Quid restat  
O peccator  
ni si in tota  
vita tua de-  
places totam  
vitam tuam?*

we ought all our daies to repent. *Anselm* in his meditations confesseth that all his life was either dampable for sin committed, or unprofitable for good omitted, and at last concludes: O what then remains, but in our whole life to lament the sins of our whole life. This becomes all Christians.

*Aut iterum  
dolores cru-  
ciatum remi-  
ssum vitam  
meam aut  
cruciatum a-  
terni vexa-  
tionum  
meam, Aug.  
Eg. 2. 2. 2.  
6. 2. 2. 2.  
Ap. 1. 1. 1.  
omne bonum  
loci & tem-  
poribus suis  
& laudabilis  
quod sordes  
cunt in con-  
grua sede po-  
nuntur.*

2. There are some particular seasons, when especially we should be in the practice of repentance.

Its wisdom in a Christian to understand, and then to apprehend the most meet times for the managing of meet matters. Is the Apostles counsell. *Eph. 5. 16.* to buy up all the fairest opportunities, so the Greek word renders it, *in his necessary businesses in the best times.* All the work we are to do in this world, the Lord hath fitted to proper places and seasons, which if we do not observe, each good duty doth loose its beauty. *Ecc. 3. 1. 1.* see what is the praise of a man, *Psa. 138.* He brings forth his fruit in his season, his fruit, proper to his place, and in his season, in the due time for that fruit, so then there are some more especiall seasons to set about this work of repentance. There is a time to mourne, and a time to rejoice, and

time

time to weep, and a time to laugh,  
Eccl. 3. 9.

Before our receiving the Sacrament,  
is a fit season to set about the business of  
repentance: O then to put in practice the  
parts of repentance, are as apples of gold  
in pictures of silver, O then its good to  
set this work upon the wheels, then to be  
serious in the work of repentance will  
cause us to feel the want of the Ordinance,  
and by feeling the want, we after finde the  
worth.

Sharp things are apt to move appetite,  
and the more hungry we are the more meet  
we are for to feed in the Sacrament. Then  
the soul is in a fit posture by faith to take  
in Christ, when first by repentance it hath  
thrown out sin.

*Cibus accor-  
tus accresci-  
tur appetitus.*

Where the burden of sin hath first cau-  
sed the bitter groans of repentance, there  
is a fitness to come in the Sacrament to  
Christ for deliverance, when repentance  
hath made the wound, then Christ  
in the Sacrament is ready to make the  
cure.

*Illi ad Chri-  
stum vocan-  
tur qui sensu  
peccati pro-  
muntur &  
pro pacifica-  
da conscien-  
tia laborant,  
& illi soli  
sunt qui cum  
fructu ad  
Christum ve-  
niunt. Musc.  
in Mat. ca. 13.*

O then before you come to take the  
Sacrament of a broken Christ, go and pre-  
pare the sacrifice of a broken heart, Christs  
heart and side was pierced and stabbd, to

*Si via Chri-  
stus cognos-  
cere non ip-  
sum accipere  
sunt se fre-  
quente  
frange. Ber.  
Homo de duo.  
dist. euntibus  
ad Rem.*

let out his blood, and shall not thy heart be pierced and struck to let in the blood of Christ? I remember what is reported *Ridly* said to *Latimer*, when they were to suffer martyrdoms for Christ. Come my brother, let us be content to take a bread breakfast, our dinner, and our Supper will be the sweeter: for as we to receive the Sacrament of Christ. O then, come my Brother let us be content, to take a bitter breakfast of heart-breaking repentance, the Lords Supper will be the sweeter, and our Supper with the Lord shall want nothing.

If we would finde Christ to our comfort in the Sacrament, make a thorough search for him helpe. *Pharisee* daughter being come down to the river to wash herself, she found *Moses* laid in an Ark of bulrushes. O let us go down first into the river of repentance, and wash ourselves and then come and see, come and take up Christ in the ark of the Sacrament, in the elements of bread and wine. *Joseph* and *Mary* then found Christ in the Temple in the midst of the Doctors, when they had spent some time before, and sought him for many dayes, Luk. x. 42. Let every man in this matter make these five things following.

1. Separation of himself: having a desire to come to the Sacrament, and there to enjoy Jesus Christ. *Pro. 18. 1. Separate thy self from thy company in the world, from thy calling in the world, from the cumbersome cares of the world, go aside from all, and be as if thou hadst no shop, no wife, no child, &c.* As Abraham going to sacrifice Isaac, leaves Sarah and servants and all.

It is said of Saul's father, *1 Sam. 10. 2. he left his thoughts of his Asses, and cried, what shall I do for my son? to do thou lay by all mindings of earthly matters, and say, O what shall I do for my soul? and what shall I do for my Saviour?*

2. Scrutation of himself: O make inquisition each into his own heart and life, before he approaches the Table of the Lord. O look look to two things.

1. What sin there is opposite to a Sacrament.

2. What grace there is requisite for a Sacrament.

Go down into the sides of thy ship and seek out sleeping Zonah, and by repentance cast out sin, then thou art fit to come to this shore. Lay the Bible before thee, take the candle light of clear Scrip-

Psā 119. 105.  
 Ex hac lucer-  
 na accende-  
 et tu lucer-  
 nam ut uc-  
 com interior  
 uentus tuus  
 qui lucerna  
 est tui corpo-  
 ris.

ture with thee, and seek all the dark cor-  
 ners of thy deceitfull heart, that is apt to  
 colour and cover sin: I would not have  
 you go to search for sin in your soul (that  
 fals in your cellar, who is ready to blow  
 up all) without the lanthorn of Gods  
 word, nor yet to take a dark lanthorn of  
 obscure and doubtfull Scripture to discover  
 your sins and examine your selves by.

2. What grace requisite for a Sacrament  
 O consider and see to that also, *Luk. 14. 28.*  
 which of you intending to build a tower  
 sits not down first and counts whether he  
 hath sufficient to finish it, so if you intend  
 to partake of Christ in a Sacrament, O sit  
 down first and consider how you are ac-  
 commodated for so great a business, with  
 all usefull graces.

As souldiers when to go to a combat, then  
 they look for their weapons, rub up their  
 armour, make all bright, and fit for service  
 O so do you when to go to a Sacrament, see  
 you have the whole armour of God  
 O rub up all your spirituall pieces, look  
 all be clean, and well scoured by re-  
 penance, and so fit for the Ordina-  
 nce

3. Humiliation of himself, and for  
 what he findes amiss, in respect of his  
 present

present, or grace absent. O this is indeed the main of repentance, when by repentance we have cast down our selves, then come and by faith take up Christ, Gen. 24. We reade of *Rebekah* when she was among the servants, she rode upon her Camel, but when she was to come near to *Isack*, she light down to the ground and covered her face. So how ever mounted, yet when thou art to approach near Christ in the Sacrament, go down from thy Camels back by soul humbling repentance, and cover thy face with shame, and so draw near, this is the way to receive, not only Christ, but the fulnesse of Christ. If a man would convey water from a fountain in his field to a cistern in his house, he laies the leads and pipes low in the ground: Christ is the fountain, thy soul is to receive the fulnesse of all grace from, and the sweetnesse of all peace in, through his ordinance, as the means of conveyance: O then see that thou humblest thy self to the ground, and lye low by unfained repentance. O do not you say repentance is a hard work, that is for them who still stick fast in their sins, and that have no principles of grace in their souls. *Luther* confesses that be-  
fore

fore his conversion, he met not with a more displeasing word in all his study of divinity, then Repent, but afterward he took delight in the word, to sorrow for his sin, and then rejoyce in his sorrow: the like let it be with you.

Say not you have repented already, truly,

1. We have need to repent of our repentance, not to repent, because we have repented, but because our first repentance was no more, our penitentiall sorrow no greater. The smaller fine the Tenant pays at his first coming into a house, the more rent he must pay after, at usuall times. Alas, our repentance was so little at our first coming in to Christ, that we had need have other times, before Sacraments and the like, to enlarge our repentance.

2. We have oft sinned since our repentance, and sins after repentance are worst, and of them most need to repent. All your sins before conversion, not like those since. And will you come to a Sacrament in them, without repenting of them? Having had sins after repentance, we had need have repentance after sin. O had where sin is the last: Its good to have

Penitent de  
peccato dolet

de de huius  
penitentia

de de huius  
penitentia

de de huius  
penitentia

de de huius  
penitentia

de de huius  
penitentia

de de huius  
penitentia

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penitentia

de de huius  
penitentia

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de de huius  
penitentia

have repentance follow sin, but to have sin follow repentance, and so to remain, miserable. O repent, repent.

If ever you think a right to receive the Sacrament, O prepare by repentance, doe not only as if you did repent, but repent indeed. Its well for us that God seems sometimes, as if he did repent, when yet there is no penitentiall change in God; no repenting grief in God, O but it will be ill for us to act only somewhat like repentance, and not actually and in truth repent. O doe not only think of repentance, and have some words that way, but doe the work truly, and thoroughly, this shall cause joy in the heavens, and joy in your hearts. Our Saviour at the Marriage, Job. 2. furnished the guests with plenty of wine, but the pots there, were first filled with water:

O let us fill the pots of our hearts, with the water of repenting sorrows, and the Lord at the Sacrament will turn all into the wine of soul-reviving comforts.

4. Supplication unto God. Petition to God with tears and prayers, O let us beforehand send out our ships of prayer to sea, God knows with what rich lading they may return upon a Sacrament day,

then

*Penitentia est malagria. serena plan- gere & plan- ganda verum non committere. Ambro. Deus penitere dicitur non quia est in Deo compunctio penitentia. sed quia ad mundum convertitur in se habet. Er. Aquin. in Rom.*

*Luk 14. 7. Gaudium in celo non super uno peccatore penitentiam cogitante aut super uno penitentiam dicente sed super uno penitentiam agente. S. Ellen. Deus est qui consolatur fientes curas dolentes, non flet penitentes. Chrys. Nemo ad Deum precans & fletum accipit, qui non quod postulavit, accipit. Chrysostom.*



then may they come like Bees laden with honey into the hives of our hearts; and fill us with combs of comfort. O pray, pray, and see that all your prayers carry fire and water in them, fire of zeal, and water of sorrow.

The more the waters of the deluge increased, the higher was Noahs ark carried: O these waters of repenting prayers, will raise thy heart to heaven, and the nearer thou art so brought to Christ, the fitter to receive him in a Sacrament: Go to God, and look backward upon that sin thou desirest God in the Sacrament to forget the pardon of, and grant thee power against: look forward to the Christ, the grace, that the Sacrament thy soul would participate of, and converse with, and beg within years, the Lord cannot deny thee, thus thou shalt overcome God, and then come fetch Christ home in a Sacrament: God while thou art sitting at the Table, shall stand at heaven gates as it were, and say secretly to thy soul, thou hast sought Christ, behold, there he is, O then to have justice look out, and mercy plead, O let us embrace this man, he hath abhorred himself: let us spare this man, he hath not spared himself: let us now forgive him his sins,

he

hath with grief confessed his sins, he hath  
 named himself by repentance against his  
 sin, now give him deliverance from his sins,  
 Christ shall plead with the Father, to be at  
 peace, and O let us save that man, he hath  
 condemned himself: At the bar of Gods ju-  
 stice Christ shall plead his own blood, and  
 his death, that thou maist live. At the  
 bar of Gods mercy Christ shall present  
 thy tears, and prayers, and God then give  
 his sweet smile upon thy soul.

O be encouraged therefore before you  
 go to the Lords Supper, to cry to the Lord  
 by prayer, thus I passe the fourth thing re-  
 quisite for every Christian that would  
 meetly communicate, to wit, invocation  
 or calling upon God by prayer with the  
 inmost affections as the word well im-  
 porteth.

The Obligation of himself to God, this  
 becomes every one, yea all that would  
 partake aright, *1 Jon. 5. 4. 5.* Going and  
 weeping they shall go to seek the Lord,  
 saying, Come, let us join our selves to the  
 Lord in a perpetuall Covenant, O how  
 seasonably may this practice be applied to  
 sacrament occasion? We read of *Isaac*  
*Gen. 28.* when he was to go to *Paddan*  
*Aram* to take a wife, how solemnly he  
 vowed

*In ista de-  
 calo prospice  
 misericordia  
 peccat tan-  
 quam Dei  
 dicenti, par-  
 camus huic  
 homini quia  
 ipse sibi non  
 peperit ig-  
 nostum quia  
 ipse ag-  
 nostit, et  
 quia ipse  
 conversus est  
 ad patrem  
 peccatum suum  
 convertatur  
 et nos ad li-  
 berandum est  
 Au. in P. 84*

*Invocare  
 quasi intus  
 aut in se non  
 care, Ancl.*



eat and drink and are merry with him, *Ge.*  
*43.31.* *Ioseph* makes them first to remem-  
 ber their sin, *Gen. 41.21.* With bitterness  
 of soul they consider their not regarding  
 their brother in the bitter anguish of his  
 soul; and then O what revivings of com-  
 forts doth he afterwards cause.

Thus Christ our *Ioseph* will have us passe  
 through some rough work of renewed re-  
 pentance, have our souls imbittered in  
 the remembrance of the bitterness of his  
 soul once for sin, and then comes this feast  
 of all things where they eat and drink, and  
 are merry in the Lord. O the Benjamin  
 messes of blessings and mercies, Christ  
 here gives out to them, and so for ever  
 feeds their heart. Well, would you have  
 those comforts given you in great measures  
 at the communion? O then give your  
 selves to this whole work of searching,  
 sorrowing, fasting, praying, &c. *Ester*  
*desires others, and resolves herself to fast*  
*and pray, and then saies she, I will go in*  
*to the King, If I perish, I perish;* but O  
 what favour she found, &c. let this be  
 the course of every Christian, O repent,  
 weep, lie down, look up, and then say,  
 now will I go in to Christ at his Supper, *If*  
*I perish, I perish;* but when thou hast  
 been

*Magna ama-  
 ritudinis pecca-  
 ti, quae tanta  
 amaritudinis  
 peperit.*

*Est parum  
 in oculis Dei,  
 ut sis magnus  
 in oculis Dei,  
 Aug.*

been low in thy own eyes, thou shalt be high in his. To close I shall only desire when you have done what you can in this case, take care of your thoughts in two things.

1. That they do not sink too low, nor

2. That they do not rise too high.

Let them not be so low as to say, Though I go to this Supper, yet shall I not meet Christ: let them not be so high as to say, now I go and I cannot misse Christ, let me repent, weep, pray, promise, it's all in vain, Christ and I shall never come to close: however or whatever I have done, I shall go and come a Christlesse creature: Beware of this diffidence, or thus, I have now examined my self, acknowledged my sin, wept, praied, covenanted, therefore I cannot miscarry: my preparations have been such. I am sure to speed well, and to come back full of Christ from his Table. Beware of this confidence: It was a good oblervation of *Augustine*, he saies, Other vices are in sins, but pride and high confidence is most apt to creep in upon duties well done; when we have much humbled our selves we be prone to grow proud in our selves thereupon, to go to the communion in the strength of our own prepara-

*Caetera vitia  
in peccatis  
peribit in re-  
sultu  
quodam si-  
mplici, Aug.*

tions

tions, O go renouncing all empty, lowly, hungry, humble, self-denying, to this Supper of the Lord, and the Lord prosper you. Go as if you had not shed one tear, made one prayer, thus shall the first work be well finished: viz. the work of repentance that goes before.

I proceed to the second thing requisite at the Sacrament; to wit, faith: it is true, there is use of other graces, and happy is the man that hath his quiver full of them; but I may say for faith, as David of Goliath's sword, *There is none like that.* The main of this Sacrament work lies upon faith: As fire is to the chimick, so is faith to the Communicant, there is nothing to be done without it; Faith saies to all that come to the Sacrament, as our Saviour said to his Disciples, *Ioh. 15. 5, without me ye can do nothing,* viz. pleasing to God, or profitable to your selves, As the angels that came to destroy Sodom, said to Lot, *We can do nothing till thou art gone,* Gen. 19. 12. so may Christians when they are met to receive the Sacrament say to faith, we can do nothing till thou art come, The faculties of the soul, the graces of the spirit, the promises of the Gospol, do nothing if no faith.

*Christus auditum est de-  
vorandus in-  
tellectus rumi-  
mandus corde  
sciendus: &  
fide digerendus  
Tert. de  
resurrect.*

*Non deus  
ad mordendum  
acutus sed  
fide sincera  
passum sancti  
frangimus  
& manduca-  
mus. Cypr.  
de una Do.*

And 1. As this is one thing considerable that in the Sacrament nothing can be done without faith,

So also there is a second thing to be considered, which is, that in the Sacrament all may be done by faith. As *Luther* saies of praier, so may I say of faith, it hath a kinde of omnipotency in it, its able to do all things. There is nothing meet to be

done at the Table of the Lord, but faith is able, and by faith we are able to do it. Read the 11. of the *Hebrews*, and see, if there be any thing in the whole course of a Christian, to which he is not fitted by faith, and then draw it to the particular case.

Well, but when I speak this of faith, in reference to the Sacrament, its meet to enquire two things as touching faith.

1. What Faith it must be.

2. What faith must do.

Faith which is of this concernment in the businesse of the Sacrament, it must carry with it these two pertinent properties.

1. It must be a mans own Faith.

2. It must be a mans actuall Faith,

Or the faith that is a mans own in ad,

not anothers faith: As the Prophet saies, *The just man lives*, so say I, the just man receives by his faith, his soul receives benefit in the Sacrament by his faith: and not by a dead faith, or a dormant faith, but by a vigorous and lively faith, awakened to its work: It must be a Christians own faith in exercise; and the more full of vivacity and activity a mans faith is in the Sacrament, the more is like to be his souls advantage by the Sacrament: the more agility in the one, the more efficacy in the other. Well then remember it must be thy own particular faith, and thy own practicall faith that is required in this of the Sacrament, to make thee an approved Communicant.

*Dormis fides  
& Christus  
dormit, Aug.*

*Efficacia Eu-  
char. sic non  
aqualiter se  
habet quoad  
omnes fideles  
sed pro ratio-  
ne fidei com-  
municantium  
O:ig.*

It is not required of all that partake in the Sacrament, they should have the same strength of Faith, but its needfull they all have the same truth of Faith: each one a true faith of his own to set a work, though weak.

*Ad Dei dig-  
nitatem spe-  
ctat in quin-  
bus fides a-  
tas denegat  
propterea gra-  
tia conceditur  
prodesse ali-  
quam: nec Dei  
iustitia pro-  
pria ab his  
putat exigen-  
dam fidem,  
quos novit  
propterea  
nullam habere  
re culpam, Bo-*

Suppose in receiving Infants to the Sacrament of Baptisme, there is a respect had to the faith of others, though they have not actuall faith of their own, the case differs.

For first the greatnesse of Gods grace



may admit them to the mercy of actuall baptizing, though the littlenesse of their age cannot admit them to the duty of actuall beleevving, Christ by his spirit in Baptisme may comprehend them, though they by faith cannot at all apprehend Christ.

2. They have no actuall fault of their own, God may rather dispense with the want of actuall faith of their own; as by faith they cannot actually imbrace, so by sin they do not actually oppose.

More might be added in the Infants behalf touching Baptisme. though they have no actuall faith of their own; but for us in the Sacrament of the Supper, it is another matter; Every one of us must have a proper faith of his own to imploy, not only the seed, habit and disposition of faith, but faith in its excited exercises. The prayer which prevails at the throne of grace, *John*.

*5. 16.* is an operative and working prayer, so the Greek reads it, and truly the faith that avails at the Table of Christ, is an energeticall and actuall faith, stirred up to such workings as saves the Sacrament: *Moses* hand lying in his bosome was leprous, but at length pulling it forth, and stretching it out, it was made well: A

gain

*Ad nutriendum spiritum  
alem regulatur non tantum  
habitus & dispositio  
fidei: sed affectus  
etiam et exercitatio  
in non omnes  
fideles semper  
digni sunt  
concomitiis in  
hac cena nisi  
fidem quam  
habent exercent.  
Am. ca. 1.  
Dicitur i  
martyrum.*

Sain, O see at the Sacrament this hand of your faith lie not folded up, as it were, in your bosome, but stir it up and stretch it out, and then it shall be well with you. It is not the Hawk that sits still hood-winked upon the fist, but the looking, flying hawk upon the wing that doth the service. O it is a winged working eye-viewing faith that will do us service in a Sacrament, as not a faith that lies still in our hearts as an idle habit, or like a slaggish servant in a house.

But I passe on, particularly to propole what faith is to do in the Sacrament, to wit Two waies,

1. Towards the Subject.

3. Towards the object.

The subject of faith is the heart or soul of a sincere Christian, towards which Faith at the Sacrament is to doe two things.

1. To empty it.

2. To open it.

To empty it of evill thoughts.

To open it in good desires.

1. Faith is to empty the Christians house of such ill guests as make their untimely visits, his heart of those incurSIONS of unmeet thoughts, that are apt to come

*Nihil est in  
upbis corde  
fugacius et  
a nobis ( a  
Deo etiam )  
toties recedit  
quantis per  
pravas cogi-  
tationes de-  
fluit, Greg.*

in at the Sacrament, and if they be not  
cast out of the heart, will carry away the  
heart : The heart through these thoughts  
is apt to fly and sling off from God, and  
the businesse in hand : Satan at such a time  
sets in, and suggests what he can, to draw  
out the minde in idle excursions, and im-  
pertinent cogitations, and the more the  
service is solemn, and the soul is serious,  
the more Satan is subtil and seditions, *Iob.*  
*1.6.* There was a day when sons of God  
came to present themselves before the  
Lord, and Satan came also amongst them.  
The Devil upon a Sacrament-day, will  
get in among the children of God, when  
in this great service, they come to present  
themselves before the Lord, to puzzle  
their hearts with improper thoughts : to  
some he comes in as a roaring lion, with  
heart-amazing thoughts of a mans own  
unworthinesse by reason of sin, and wret-  
chednesse to meddle in such sacred myste-  
ries ; to others as a cunning serpent  
( which is most common ) with some  
heart-taking thoughts of profit or pleasure ;  
and to entice the soul aside from the ser-  
vice, as the fish is drawn on and at length  
pluckt out from its Element by an eye-al-  
luring bait, *Iam. 1.14. Mat. 12.47.* We  
finde

*Magis vere-  
or serpentem  
gliscentem  
quam leonem  
rugientem.  
Iam. 1.14.  
Δελφίς ο-  
μας.  
Metaphora  
sumpta a pis-  
catoribus qui  
baitis suis ef-  
eam placida  
imponunt, in  
piscos cariani*

finde when Christ was in a place where he was earnestly set about his Fathers busines, one comes in to him, and saies, *Behold thy mother and brethren stand without, desiring to speak with thee*; but he would not away from his work: so thus when a Christian is fully bent in this blessed businesse of God, Satan comes to the soul with a whisper, behold such a man, or such a matter of the world, a wife, a childe, a friend, a gain, stands without, desirous to speak with thee, and so get off the heart from the good in hand; but all such motions, the power, practice and prevalence of this grace of faith ought to repell: As a ship at sea with a leak, as the water comes in, there is one pumps it out: the soul at a Sacrament would even soon be sunk, by sinfull and unseasonable thoughts, but faith helps cast them out: be the thoughts perplexing? &c. Faith must hint that good from God, and love from Christ, as to expell them: Faith takes up a promise, and force them away; as *Abraham* by his hand drove away the birds, that would needs come to interrupt him in his service: so a Christian by the hand of Faith, must drive out these disturbing thoughts from his soul at the Sacrament. Be the thoughts

*Cornutum si-  
de fixum a  
Christo meo  
crucifixo et  
hil est quod  
trahat, Bucc.*

*Gen. 15. 11.*

*Velleus ser-  
uire Domine  
sed cogitatio-  
nes non pati-  
untur,*

*Excellent  
sensibile de-  
struis sensu.*

more pleasing, faith must catch up that in its hand from the word, a menace, a promise, a precept, the remembrance of which may cause him to bewail and to repell these thoughts from the heart, eye lifted up in a sad ejaculation, *Lord, now how fain would I serve thee, and vain thoughts will not suffer me*, Faith must declare that there is enough in the Ordinance, to take up all the thoughts : other matters to meditate upon more profitable, more comfortable, more needfull, more fruitfull : The death of Christ, the love of Christ, and the like : alas ! for unbelievers at the Sacrament, their mindes may be amazed at the height of those mysteries that they think of nothing ; as a Clock wound up beyond its ordinary pitch, stands still : or else their thoughts fall flat to the earth upon the bare bodily things, the bread and wine before them, or else they let them fly out upon some other vain object, or as foolish archers shoot away their arrows at randome, their thoughts running upon no particular thing, In beleevers ill and vain thoughts in Sacrament time intrude, but faith turns them out, and takes in better : O let this be your care, *Numb 9. 10, 13.* A man in a journey was

not

to eat the Pasſeover, his minde and thoughts would be unsettled: O see your hearts be not in a journey but at home, minding the matter at hand, when you are at a Sacrament, and O stir up faith for your help in this case, to cast such bold guests out of the house of your hearts.

And as faith ought thus to empty the heart, so

2. Faith must open the heart in holy desires. The affections of the soul are of two sorts.

Those wherein the soul is contracted, as in grief and fear.

Those wherein the soul is dilated, as in joy and desire.

And as in worldly greifs and fears, the soul is contracted by unbelief, so in spiritual joys and desires, the heart of a Christian is, and ought to be dilated by the exercise of Faith let faith on work at the Sacrament, it will encourage a Christian in his desires, and so encrease desires in the Christian. O the promises, saies faith: that are to desires, and to such as hunger and thirst, *Mat. 5. 6. Iob. 7. 37.* Thou hunrest and thirstest, saies faith to the soul, be of good comfort; O how wonderfully is the heart enlarged with desires unspeakable,

*Bonum quod  
vera credi-  
mum valde  
volumus,*

*In desiderio  
illo p[er] animi  
susp[er]ia in-  
narrabilia &  
gaudium in-  
effabile m[er]-  
itific[ati]o con-  
stantur, suspi-  
ria inquam  
gaudiorum  
qua ne ipse  
quidem, qui  
ea sentit, po-  
test plene e-  
narrare, Ro.  
in Iob.*

and

and joyes unutterable hereby. This one key of faith unlocks all the doors about this house.

Faith gives the soul the sight and sense of it wants, and so springs desires after suitable supplies from God in Christ. Let a man have good in him, yet he findes the want of good, and desires to be better. Faith at the Sacrament doth well to bring and present to the soul, as it were a new fresh written bill of all its wants; and the soul findes want of power to support it, want of wisdom to direct it, want of mercy to preserve it, want of comfort to refresh it, and the like. Then further faith reports the fullnesse of God through Christ, to make up all that is wanting to the utmost; thereupon the heart is stirred up, and stretched out, in strong desires for such enjoyments: O saies Jacob to his sons, *why sit you gazing, and perishing in want? there is plenty of corn in Egypt, hast you down.* O saies faith, there is abundance of all good in God; yea saies the soul by the Eccho of faith, *In my fathers house is bread enough, and shall I perish for hunger? I now come for bread, will my Father give me a stone? no, no: I have sinned, yet I am a childe, and shall not I eat of the childrens bread?*

The man of  
doubt  
wants esse  
merit.

bread? though I have forgot my duty, will my father forget his bounty? no, no: O now how the soul is open in desires, now it pants, breaths, and even breaks with longing to bath it self in the blessed streams of Gods free grace, and Christ soveraign blood. O when a Christians faith like *Aarons* rod, though before it hath been too too much as a dry stick, yet now at a Sacrament it buds and blossomes, and bears such good fruit of gracious desires; Blessed is it.

*Es ubi mune  
est pater ille,  
potentissimus,  
dulcissimus  
& liberalissimus  
numquid  
potest obli-  
visci filium  
suum? absit  
absit.  
B. r. parab. de  
fil. reg.*

But secondly, See how faith is to work in reference to the object.

The object of faith is Christ, and in reference to Christ, faith at the Table of the Lord, ought to do two things.

1. To look out for Christ.
2. To lay hold of Christ.

Faith at the Lords Table must look to Christ, and set the soul into an unsatisfied way without Christ.

The two *maidens* when they came to the sepulchre of Christ, they saw the linen lying, and there were Angels standing, but all this not content them, they lookt for the body of Jesus, and not seeing that, they were perplexed: *They have taken away my Lord, saies one, and I know not where*



*Annulus non  
vultis quic-  
quam, heri-  
dine est qui  
paratum,  
heri, de ca-  
na domo,  
ita, ita.*

where they have laid him: Isaies the An-  
gel, I know whom you seek, Iesus which  
was crucified. So a true Christian is at the  
Sacrament of Christ: let him see them  
Ministers standing, and the bread and  
wine presented, O that not content him  
Ies the body and blood of Christ his faith  
looks for, Iesus of *Nazareth* which was  
crucified,

*Valde pro-  
testatus sum  
me nolle se-  
sariari ab eo,  
Melch, Ada.  
in ut. Ln.*

The beleever saies concerning the out-  
ward elements, as *Luther* of worldly pro-  
ferments, I earnestly protest, I will not  
be put off with those things, Lord, saies *A-*  
*brahim*, what wilt thou give me so long as

I go childelesse? Gen. 15, 1. so saies such  
a man, Lord what wilt thou give me  
from this Sacrament I go Christlesse? Lord  
saies the soul, I know it is not some signes  
of good from me only, which will please  
thee, but thou requirest my self; so it is  
not the naked signes in this Sacrament  
can satisfie me, but I must have thee thy  
self or I die, If I live, Lord, my life will  
be a death, thou mad'st me for thy self,  
and if I may not now enjoy thy self, my  
heart will be unquiet, and my life uncom-  
fortable, thus doth the soul seek Christ at  
the Sacrament, and thus it becomes a Chri-  
stian by faith to look for Christ. I have  
heard

*Sicut non  
non vidi p/a-  
cem oblata  
visti mecum,  
Sic honorum  
vultum con-  
templatus re-  
ficio non sed  
vultu facie vidi  
secum, Bern.*

*Fecisti nos  
Domine pro te  
et inquietu  
est cor nostru  
donec veniat  
ad te, Aug.*

ward it reported credibly of a Christian man, who in the night dreaming the day of Judgement was come, was so possessed; that he rose and run our into the street, and looking up to heaven cried, *where is my Christ? where is my Christ?* O when indeed the Sacrament-daies come, a good Christian by faith is so affected, that in his heart he looks up, and in his secret thoughts cries, *O where is my Christ? where is my Christ?* To behold the outward elements will content others, but Christ himself in them is he which a beleever looks for. When *Jacob* law the chariots and the wagons which *Ioseph* had sent his spirit revived, but yet with the sight of these his minde was not satisfied; O saies he, *my son Ioseph liveth, I will go see him before I die*; he loves to look into that chariot wherein he may go see *Ioseph* his son.

A Christian when he sees the bread and the wine, those good creatures sent and set before him, his spirit may revive, but his faith works on, O saies he, my Saviour now, now let me see him before I die, then he comes to clasp Christ as old *Simeon* the babe in his arms, with a *Lord now* his servant departs in peace: O it now

*Quid peto  
Iulianus in De-  
us tribuas pib-  
pauens? pene  
d as omnibus,  
das quodlibet  
das semper.  
Seco, Christianus  
crucifixum  
crudo Christi  
quero, &c.  
Amb. Pf. 118  
Serm. 18.*

*Quicquid  
mibi prae-  
stare est, dul-  
ce non est,  
quicquid mi-  
hi vult dare  
Dominus: ne-  
us auferat  
totum & se  
mibi det, Au-  
Euar. 2. in  
Pla. 36.  
Christum ip-  
sum desidero  
accipere &  
non ad solum  
sed accedere  
ad sacra men-  
tam eius la-  
toris voluntas,  
ostium arca,  
quod saluum  
est in latere,  
ut totus in  
remissi, ad  
Rom. 12. 1.  
Bern. de a-  
more Dei.  
cap. 1.*

he

*Apprehensio  
Christi per  
fidem duplex  
Alia est ori-  
ginalis qua  
apprehendi-  
tur ad intro-  
itum de novo  
inagrandem  
Alia est se-  
cundaria qua  
apprehenditur  
Christus ad  
consolationem  
ex unione  
percipiendam*

*Quia ad man-  
sum Domini  
caelestium  
vitis sumen-  
dus accedi-  
corpus &  
sanguinem  
Christi, non  
in oculis as-  
picio, corde  
in manu suscipe  
& hanc in  
terris as-  
sumo, &c. Bosc.  
Emilense.*

he might never return to see his house more, or to see wife or childe more, he could be content to go out of the world in that sweet enjoinment of Jesus Christ, which is the other thing faith at the Sacrament doth towards Christ, *viz.*

2. It is to lay hold on Christ.

As little *Zachew* in the sycamore tree sees Christ, and then soon comes down and takes Christ with joy into his house; so a beleever by a little faith sees Christ in a Sacrament, and then receives him into his heart with joy. When Gods Saints come to solace and satiate themselves with sweet Sacrament-comforts, they are not, they must not be satisfied by faith, only to set their eyes upon Christ, but also to set their hearts upon Christ, not content only with the eye of the minde to look on Christ at a distance, but with the hand of the heart they labour to lay hold upon Christ, and to partake of his presence, and may they but finde such favour with God, herein to receive Christ as a gift from God, O what Hallelujahs and heavenly Hosannas are their souls ready to sing! We read, *Mat. 6.* how there was a day when King *Herod* made a Supper for his Courtiers and Captains, and *Herodias* dancing

so pleased Herod, whereupon saies he to her, Ask what thou wilt, and I will give it thee, she being instructed of her mother, O give me, saies she, the head of John Baptist by and by in a charger, she craves John Baptists head, rather then half a kingdome, The King to grant her request commands off the head of John the Baptist, and gives it to her in a charger, which she takes and carries home to her mothers house with much joy. So there is a day when the great God makes a Supper for his children and servants, then the beleev-  
ing soul secretly dances and pleaseth God, wherupon he profers, what wilt thou desire and I will give it thee? then the soul being prompted by this mother grace of faith cries and craves, O give me but now the body and bloud of Christ in this Ordinance, O a Christ rather then a Kingdome; neither is it grievous to God to have this the request, but straightway he gives Christs body and bloud to the soul in the Sacrament, which by faith it receives as from the hands of God, and carries home with sweet comforts of heart, Cant. 3. 4. O how the heart by faith hugs and kisses not only the face, but the feet of a crucified Christ, being ready to walk them with tears

Et qui  
qui accepit  
riestis sacra-  
mentum sol-  
vitur peccata  
sua tenet  
lacrime be-  
ate, cruce  
argente corda  
scingit, Chr.  
in Mar, hom  
14.

tears of joy, yea and is willing to do further, like that woman in the 7. of *Luke*, who having washed Christs feet with the tears of her eyes, for a wiping towell she takes the hair of her head, now a Christian by faith flies high at Christ, comes up to Christ, and takes a conjugall hold and a Covenant hold of Jesus Christ, with a *my beloved is mine, and I am his*, Can. 2. 16. Faith draws the soul in to Christ, and Christ into the soul: Faith it is a mounting grace, to meet Christ, Faith is an eager grace to close in with Christ, Faith is as that Disciple which outran his fellow, and came first to the sepulchre to finde Christ. Faith stirs up much love to Christ and Christ bears much love to faith, they never meet, but O what mutuall imbrace-ments each of other, Faith embraceth Christ as Christ embraceth faith: Faith is as that beloved Disciple, when other graces stand waiting to do their service for Christ, Faith lies in the bosome of Christ, when *Ioseph* saw *Benjamin*, then O the comfortable close between him and his brethren, O saies he, *I am Ioseph your brother whom you sold into Egypt. Be not grieved in your selves, &c.* then they weep in one anothers necks for joy, but especially

*Ad Eucharistiam accedentes ibi contemplantur Christum pendentem in cruce, Ibi in sinu Christi se recipiunt, ibi in ipsum carum Christum introspiciunt, quod sit misericors, quod nobis mercedem peccatorum, &c.*  
16.



with the poisonous tongues of blaspheming men, a Christian could be willing to draw it all upon himself, to take it off from Christ, *Heb. 11. 26.* *Psa. 69. 9.* Sure then to such precious and soul-preserving blood by faith from the wounds of Christ as presented in a Sacrament, the believing Saint is bent with an holy greediness.

Thus you see how faith is to work, and a Christian by faith towards Christ Jesus in a Sacrament: O let this be our care, and it shall be our comfort: There is yet one way more wherein faith ought to work at the Sacrament, that is in a way of love to those which are Christs for Christs sake. Faith it works by love, *Gal. 5. 6.* and faith at a Sacrament works up love in a most lively way. Faith in the Sacrament presents the love of God in the death of Christ, and then makes this inference: That if God have so loved us, we ought to love one another, *1 Joh. 4. 11.*

The Lords Table must be like *Gideon* Altar, *Judg. 6. 24.* *Jehovah-shalem*, The God of love and peace, is there, and it becomes the people present, to be knit together in love and peace. The Lords Supper

Supper good  
from fullness  
of Christ  
and id quod  
off. Aug. in  
Psal.

Tamē quā  
si sibi recipit.  
quoniam uo-  
la fidei colligi-  
git, Aug.

In primitiva  
Ecclesia ut in  
magistratu  
iudicium a-  
mum magis  
pauca et  
omnibus sus-  
tineant of-  
ferendum:

quod adhuc  
Grati serva-  
re dicuntur.

Tringens  
et dividimus  
nam pauca  
in multis

partes, ad de-  
signandum  
universam cha-  
ritatem accipi-

entium, Anf.  
1 Cor. 10.

Sacramenta  
autem et in-  
finitum pauci  
et pauci po-

tesse distri-

bute conser-  
vamus Evan-  
gelium et

Supper it self is an Ensign of unity, and a bond of charity, 1 Cor. 10.17. *We bring many are one bread and one body*, for we are all partakers of one bread, Many grains of corn are there knod into one loaf, and many grapes of the vine are mixt into one cup.

*substantia  
desinit ab  
vinum pan-  
quam ad a-  
mentum pra-  
dictis & pro-  
scribitur, &c.  
Dionys. Hier.  
Hier. cap. 3.  
Hier. lib. 3.  
super Ep. ad  
Gal.*

Thus in the Sacrament we read a lecture of love and brotherly unity, the Sacrament is like one of St Iohns sermons, which as is reported, what ever was the doctrine, yet this was one ule, *My little children, love one another*, and when through age he was fain to be born up by two, and could only speak a little, he would stand and double this, *O my little children, love one another*: Thus the Lords Supper is never administred, but it calls for love. This voice is to be heard in every Sacrament, O my friends, eat and drink, and love another: we should never be at this love-feast without a love-fire. Faith at the Lords Table as it should draw out much love to Christ, so it should draw down much love to the members of Christ: As the ointment upon *Aarons* head went down to his beard, and to the skirts of his garment, or as the box of *spikenard* when Christ was at a great Sup-

*Indignus mem-  
ducatur qui  
corpus &  
sanguinem  
Christi in sa-  
cramento  
manducatio  
& bibens  
membris ad-  
iungitur. R.  
magis ad  
agnoscendum  
Aug.*



per in Bethany, Joh. 12. *Mary* broke out of her love to Christ, pouring it out upon Christ, it spread down to his feet: and filled the whole house with the odour: faith upon a Sacrament-Supper pours out that love upon Christ, as descends to his meanest members, and becomes a sweet favour both to God and men: Faith assures the soul in the Sacrament, that there is nothing lost by this love, but that blessed is he who loves Christ, and those who are Christs, in Christ, and for Christs sake. O then at the Sacrament-season, and upon the Sacrament-occasion, let our faith thus work by love to Christ, and then to the purest and poorest members of Christ: Among our selves who communicate together, let our love abound, forget all old grudges, and forgive what ever injuries we have received from any of our fellow-brethren. When *Luther* had woefully wronged and reviled *Calvin*, well saies *Calvin*, *Let Luther hate me, and in his wrath call me Devil a thousand times, yet I will love him, and acknowledge him a most precious servant of God*: O this is an excellent temper for a Christian, to answer others wrath with love: O this is commendable alwaies, but especially faith

Beatus qui  
in caritate  
est: et in  
proprio se  
habet a mil  
charum a  
miliis car  
omnis chara  
fuit in eo  
qui non a  
miliis, Aug

Etiam L  
tharus milites  
me Diaboli  
vocat, ego ta  
men militem in  
fignem De  
um in servum  
agnosco, Ita

faith at the Sacrament can give this strength of love, its laudable labour it I beseech you.

I have done with the duty of faith at the Sacrament, and proceed to what becomes the care of a Christian after the sacrament in point of obedience: Concerning a Christians obedience that is fit to follow his receit of the Supper of the Lord, I refer things to two heads.

1. The kinds and parts of it.

2. The qualites and properties of it.

Obedience hath two sorts and two parts, all coming within the compasse of each communicant, for sorts, Obedience is either

Active, or

Passive.

As we need the concurrence of both in Christ, to wit, active and passive obedience, to compleat a Saviour for us, so Christ requires the concurrence of both in each Christian, to compleat a servant for him: and as whoover would have Christ for his Saviour, so whoover now hath Christ in the Sacrament, must consequently be careful in both, And first for active obedience.

*Christus nobis  
natus & da-  
tus non solum  
asserre pec-  
cata naturam  
sed etiam as-  
serre iustitiam  
faciendam,*

Now this obedience is nothing else but

H h 3

the

the echo of a mans way unto the voice of Gods word, when our practice answers to what Gods precepts first speaks. Now the commands of God are of two sort.

1. His negative commandments, that forbid what is evil.

2. His affirmative commandments, that enjoin what is good.

Accordingly, there are two parts of active obedience meet for every communicant to minde.

*Cease to doe evil.*

*Learn to doe well.* } Isa. 1. 16, 17.

*Abhor that which is evil.*

*Cleave to that which is good.*

} Rom. 12. 9.

1. Hath God spoken peace to thy soul in a Sacrament? O then return no more to folly, *Psal. 85. 8.* Indeed its ordinary for a sinfull man, when he comes to a Sacrament, to say as it were to his sins, like *Abraham*, when he went to sacrifice *Isaac*, said to his servants, *Gen. 22. 5.* *Hide you here, I and the lad will go yonder and worship, and after returne againe to you.* An hypocrisie may seem to be very severe against his sins, upon a Sacrament solemnly to the outward, indolge them as his darlings.

British Lib.  
Reg. Pers.  
Ms. A.

darlings. History reports, that it was a custome amongst the *Persians*, to keep a great Festivall one day in a year, wherein they would all go out in companies, and slay all the serpents and venemous creatures they could meet with on that day, but after willingly let them alone, to swarm till the revolution of that day again.

I need not speak, mens practice will explain this to your hands.

Let a dog eat never so much good meat, yet he is apt to lye down and tumble in the stinking carrion that he next comes near. Admit a prophane man to feed in the Sacrament, yet you shall finde him upon the next occasion, lye down and tumble in the puddle of pollution; from the Lords Table, to the devils trough, and there fat up their filthy lusts. As the prodigall, when he had received his portion, then he went to his harlots, and wasted all in riotous living: so a wicked man, having received the Sacrament (not his portion) he runs out into all excess of riot. Christians ought to be the more exact in the course of their lives, having been at the Table of the Lord, to abandon all sin, and keep a strict hand over all their

Prophet  
character  
of man, do  
you know  
himself,  
August.

waies, lest turning as a swine to the mire,  
that which should be the beautifull badge  
of their honour, prove the black cha-  
racter of their shame. O beware, now  
expect corruptions and temptations will  
besetting and striving. Have we been at  
the Sacrament, no doubt the devil will doe  
his utmost to draw us aside into sin. It's  
observable, when *Israel* had eaten Manna  
from heaven, and drank water out of the  
rock, then came *Amalek* to fight against  
them, *Exod. 17.8*. When Christ had been  
baptized in *Jordan*, then he was led into  
the wilderness to be tempted; the Spirit  
of God had descended upon him like a  
dove, then came the spirit of satan against  
him as a willon, God had said, *This is my  
beloved Son*, then saith the devil, *if thou  
be the Son of God*. Have we been at the  
Sacrament of the Supper to the comfort  
of our souls? then expect the devil will  
misuse his ordinance, and play upon our  
souls from the gates of hell with strong  
assaults, *Pharaoh* like, endeavouring to  
drive us into some red sea, to force us in-  
to some sad sin, and so inbitter our sweet.  
O then take heed, the rather, when we  
have received good we be not drawn into  
evil. The wise men when they had been

waies

† H

with

with Christ; and done their homage to him in the holie, they returned not to Herod, but went back another way: O when Christians have been and embraced Christ in the Sacrament, they must not return to him, but go another way: then perhaps before they went: Before in a way of formality, pride, impatience, after must go in a way of fervency, humility, meeknesse, &c.

*Immunitas  
via est, L.  
mendatio  
vita.*

The second part of active obedience is to abide and abound in well doing, this care is required of every Christian after the Sacrament. In the Sacrament they have as souldiers, bound themselves in a military oath, to obey Christ as their captain, and to fight under his colours: O then see you serve the Lord Christ. The Sacrament carries with it the force of a covenant: The Latine word may well signifie an oath, for indeed, such as have might taken the Sacrament, have taken a sacred oath and covenant, and what doth this after required, but carefull and constant obedience, as that to which we have bound our selves by solemn covenant: Christians that come in to the Sacrament, they take both a positive and negative oath, to renounce the devil and

*Militum Sa-  
cramento e-  
rant iurati  
obstricti  
ad prestan-  
dum fidei im-  
peratq; fide-  
litatem & c.  
dedicationem.*

all deeds of darknesse, and to yield dutifull obedience to God all the daies of their lives; to cast down all weapons of warre, whereby they have fought against the Majesty on high, and as sworn souldiers to Christ their captain, for ever to march under Gospel colours, and not to love their lives unto death in Gospel causes; now who but a perfidious fugitive, will fly away after sworn engagements? O you that have subscribed your names, and listed your selves in the Lords Register, and taken the Sacrament thereupon, O stand to your vows, and be valiantous for God, strenuously striving to exalt Christ, his cause and Kingdom in the world. History reports, how this hath been the auncient custome of pious Christians under persecuting Emperours, to meet, and by the Sacrament to binde themselves for ever, to fly what was evil, and follow what was good; and sure this hath been ever their religious care afterward, to pursue their covenants, and to fulfill their engagements. *Herods* oath to the Damsell, which he made at his great supper, in the presence of his nobles that sat with him at the table, he would make good, and shall not we much rather make good

*Comm. Mag.  
vol. 3. c. 4.*

good our oath, wherein we have sworn  
 our selves to God, in the presence of  
 Angels, and such as sat with us at the  
 Table, partaking of the Supper of the  
 Lord, who else will witness against us?  
*Luther* reports of a godly maid, who  
 when the devil would draw her from her  
 pious course to sinfull practice, would beat  
 him off by her baptis(mall vow, I cannot:  
 I must: I am a Christian under covenant:  
 however satan solicits, let us not only fly  
 evil, but be according to covenant, full  
 of good works: As those sheep after  
 washing, every one bore twins, Cant. 4. 2.  
 O see that after a Sacrament we sit not  
 down in security, and slacken our duty.  
*Luk. 12. 16, 19.* The rich mans ground  
 yielded largely, then saith he, *Soul take  
 thine ease, thou hast goods laid up for many  
 years,* Good Lord prevent, but we are  
 apt, if an ordinance brings forth plenti-  
 fully, to sit down and say, Soul now take  
 thy ease, thou hast now riches of grace,  
 store of joies; Soul thou hast now had  
 sweet communion with God, and fill'd  
 thy self with refreshing comforts in Christ,  
 take thine ease: Now thou maiest neglect  
 prayer a while: whereas praier and every  
 good duty should be the rather doubled,  
 according



according as the ordinance hath been blessed. The rich mans fields bringing forth plentifully, he resolved to build his barns bigger; O let us, when God in a Sacrament hath enlarged his hand in mercy, enlarge our hearts in duty; let our lives be better, and our obedience greater; let us up and be doing for God, beyond what ever we did. *Samson* having taken and eaten honey out of the dead carcase of a lion, the Spirit of the Lord came so upon him, that after that, he went and did most valiant deeds all the daies of his life. When you have taken and eaten that which is better then honey out of the crucified carcase of the lion of the tribe of *Judah*, O that then the Spirit of the Lord might so descend and abide upon you, that in the strength thereof, you might go and doe valiant things for Christ and his cause. *Elisha* when he had received the mantle and spirit of his Master *Elijah*, he went and wrought wonderfull works. Have you in the Sacrament received the mantle and Spirit of your Master Christ? not only the outward elements, as the mantle he was wrapped in, but the spirituall substance, the same Spirit that dwels in Christ, O then you must

must on and divide *Jordans*, leap mountains, look devils in the face; O go and do glorious things for your good Lord and Master Jesus Christ, who hath done far more for you.

O what a shame for the devil to triumph, and as it were to outbrave Christ with the fervencie of his followers, and the slacknesse of Christs servants; as for mine, I never died for them, I never gave body or bloud to them, as Christ hath done for his: As once God said to satan, *Hast thou considered my servants Job? &c.* So for satan to say to Christ, *Hast thou considered such and such of my servants in the world? I feed them with husks at my trough, thou feedest thine with rich dainties at thy Table, and yet mine are more active, forward, and more full of obedience to me, then thine are to thee: mine are more fat and thriving in sin and wickednesse, then thine in grace and holinesse.* O let there be no cause of this from you, but be abundant in all well-doing, be flourishing in grace, *serve in spirit, serving the Lord, Rom. 12.11.* Thus for the parts: Now for the properties of practick obedience, take two.

*Quid non pro  
domino sum  
mus facere  
consumit, et  
illu promissis  
sua non  
secutus est.*

1. See it be well grounded.

2. See it be well bounded.

1. Take care your obedience be well grounded, not as corn on the house, that withers for want of good rooting, O it's good when it proceeds from Gods spirit in our spirit: Every act of obedience coming from Gods spirit working in our spirits, *Ra. 1.9.* is very wellpleasing to Christ. In all obedientiall acts, he requires an obedientiall heart, and that all our obedience springs from the heart, *Rom. 6.17.* and then it takes upon the heart of Christ: Christ was hearty in all that he did for us, and he expects the same in all that we do for him: O to have a heart possessed with love to Christ, and from thence to send forth obedience to Christ, this becomes every Christian communicant.

2. See your obedience be well bounded according to the rule of the word, That it be not short nor over, go to the utmost of the rule and no further, Its not obedience that goes beyond the rule of Scripture; The rule of Gods word, and the way of mans life, must hold their proportion, no more, but what ever Gods word requires must be your care to accomplish, Your obedience as it must be cordiall, so

*Principium  
obedientie  
duplex est  
principium a  
deo scilicet  
per amorem Dei,  
et principium  
a nobis scilicet  
per spiritum nostrum  
conseruatum.*

*Ille cor no-  
strum condi-  
cat qui facit  
pro nobis de-  
do.*

*Amor meus  
pandit meum  
eo seruo quo-  
cumque seruo,  
Aug.*

*Regula pro-  
portio pari-  
tatem habet  
cum illa re  
cuius est re-  
gula.*

it must be catholike; the Lord must be obeyed in all things, Obedience must be universall, both in regard of the subject and object: O its well becoming a Christian, to lay this charge upon his whole man, as *Mary* the mother of Christ did upon all the servants at the Feast, *Job. 2. 5.* *Whatsoever the Lord saith unto you, do it.* Eies, ears, hands, heart, lips, legs, body and soul, do you all observe, and whatever Christ saies unto you, do it, this comes well after a Sacrament.

*Quicquid  
propter Deum  
facis equaliter  
pro*

We read of *Ioseph of Arimathea*, when Christ was crucified, *he went in and begged of Pilate the body of Iesus, and then took it down from the crosse, and laid it in a new sepulchre.* Have you before the Sacrament gone in to God, and by the prayer of repentance begged the body of Jesus? and then at the Sacrament have you by the power of faith taken it down as it were, from the crosse, and laid it in a new heart and spirit? O then see that you after make it appear by walking in newnesse of life, and yeelding up your selves in newnesse of obedience to the Lord, all the daies of your lives. The right ordering of this businesse of obedience, keeps up the soul in a constant communion with Christ, as if every day

were

were a Sacrament-day; It holds the heart in a Sacrament frame against the next sacrament time.

I passe on to passive obedience, for that also appertains to all such as partake of this Sacrament. Had it not been for a suffering Christ, we had neither had Sacrament nor Saviour, let us hence learn to suffer for Christ.

The parts of passive obedience are two.

1. The privative in losse of comforts for Christ.

2. The positive, in enduring dolours for Christ.

And in both it becomes all that partake in the Sacrament of Christ, to be content to suffer for Christ: The losing and leaving of creature accommodations for Christ, to this we should be willing, if it be the will of God, and his call that requires it.

I have read of one who being tempted with offers of money to desert his religion, gave this excellent answer, *Let not any think that he will embrace other mens goods to forsake Christ, who hath forsaken his own proper goods to follow Christ.*

Read the Apostle, Phil. 3. 8. he speaks of

of himself (as Calvin observes) as having been like one in a sea tempest, that had cast out all his precious wares and goods for Christs sake, for whom, saies he, I have suffered the losse of all: the like in stormy times must we yeeld unto for Christ. Christ Phil. 2. 7. 8. made himself of no reputation. He emptied himself, so the Greek signifies, he stript himself naked of all, and was obedient to the death, even to the death of the crosse: now as at the Sacrament we have a commemoration of it, so after the Sacrament a conformation to it, and imitation of it, as cause requires, would well becom every servant of Christ. Nothing left by looking for Christ. Be content to undergo any positive pain for Christ: O what did Christ suffer to make food for our souls in a Sacrament, what breakings and bleedings, what immeasurable miseries and unparallelled passions, whoever hath or doth commemorate Christs sufferings at a Sacrament, shall finde them different from all ours, two waies.

1. In respect of their intension or meaning.

2. In respect of their extension or measure.

The sufferings of Christ were intended as propitiatory of the wrath, and satisfactory to the justice of God; which the sufferings of no finite creature can be: The sufferings of Christ were extended and drawn out to that degree, as no creature in suffering can sustain, he bore that cross, as had it lain upon the back of any man or Angel, it would have crushed him down to Hell, and swallowed him up for ever; and shall not the meditation of such unsufferable sufferings for us, make us willing to suffer something for Christ, and with Christ? It is true, Christs personall sufferings in his humane body, as Mediator, are fully finished; *Heb. 10. 14.* but Christs generall sufferings, in his mysticall body the Church militant on earth, are yet further to be filled up; *Col. 1. 24.* thus Christ suffers still; and we are to suffer with Christ, and for Christ: of this cup we must all drink, each member his measure, every person his portion. I remember an excellent expression of *Ambr.* that God would turn all the adversaries of Christ, and his Church upon me, that they might bend all their weapons against me, and sacrifice their wrath with my blood; so Christ and his Church might go free; to have

Heb. 10. 14.  
Col. 1. 24.  
Ambr.

have such a spirit prepared for the crosse, it well becomes Sacrament-Christians, and Christians who at the Sacrament have fruitfully minded the sufferings of Christ.

2. For the properties of passive obedience; when ever you suffer, it is meet to minde three things to make up your sufferings good.

1. A good cause.

2. A good call.

3. A good course.

A good cause to suffer in; a good call to suffer in that cause; and a good course or carriage of your selves in suffering for that cause whereunto you are called, 1 Per. 2. 20, 21. misse one, marre all. If the cause be good, yet if the call be not good; If your call be good, yet if your carriage be not good, it spoils all: they all met in the sufferings of Christ, so they should in the sufferings of every Christian: see you suffer for a good cause, Blessed are they that suffer for righteousness sake, Mat. 5. 10. For thy sake we are killed all the day long, Psa. 44. 22. Augustine speaking of the death of Christ, and the two thieves, concludes, It is not the likeness of the crosse, but the goodnesse of the



*cause that makes a Martyr.*

See your call be good to suffer, when sinning and suffering lies before you, so as one you must yeeld to; if you would avoid sinning, you must embrace suffering; either you must omit obedience active, or you must submit to obedience passive; now God gives you a call to suffer, and you are to chuse affliction rather then sin, *Job. 36. 23.* see your carriage be comely under the crosse, behaving your selves in suffering both valiantly and patiently.

*Lactantius* boasts of the brave spirits of the Martyrs in his time. *Our children and women (not to speak of men) flames of fire cannot fetch tears of water, nor all their sufferings force a sigh.* A religious commander, shot in battle, when the wound was searcht, and the Bullet cut out, some by pitying his pain, he replied, *I though I groan, yet I do not grumble, in all this Job sinned not, nor charged God foolishly.* This is to be as one prepared by the Supper of Christ to suffer for Christ: and that you suffer with courage Christian-like, take but two helps.

Pravision, and  
Provision.

Forethink of suffering, *Chrysostome* suffering

suffering under the Empresse *Eudoxia*, tels his friend *Cyriacus*, how he armed himself aforehand : *I thought, will she banish me ? The earth is the Lords : Take away my goods ? naked came I into the world : Will she stone me ? I remembered Stephen : behead me ? Iohn Baptist came into my minde : &c.* Thus forethink : And store up graces, promises, experiences, cordials, &c. against a suffering time. Thus see to your obedience first active, then passive, and truly he that will not do well, will never die well for Christ : If you do not serve Christ in life, you will never suffer for Christ to death, O then devote your selves to both, resign your selves to God in service and suffering, *Rom. 12.1.* Hath the Lord given himself down to us in the Sacrament ? O then let us give up our selves to the Lord as a sacrifice. Between a Sacrament and a sacrifice there is this difference : In a Sacrament we receive from God, in a sacrifice we offer to God. The best thing that we can receive is the Lord himself in a Sacrament, and the best thing that we can offer is our selves to the Lord as a sacrifice, both by doing and suffering, and no lesse the Lord expects. It is not the sacrifice of a slain beast, but the sacrifice

*Sacrificium est sacrum in fide factum.*

*Pla. 51. 19. Non vult Deus sacrificium truci- dati pecoris sed vult sacrificium veri- tatis peccatis.*  
Aug.

Melanc in  
Pla. 119.

of a living Saint the Lord is delighted with : O be you such well-pleasing sacrifices to God in all holy and humble obedience ; O manifest the strength of a Sacrament in the life of obedience, and in obedience to God all the days of your life. *Our whole life in this way, saies one, may, and is meet to be, a perpetuall Sacrament and each obedient Christian, a continuall Communicant.*

But herein who would not be amazed to meditate, the good Lord forgive us ; we are apt to think when a Sacrament-day is over, all Sacrament-duties are over, as if when the Ordinance were at an end, there were an end of the Ordinance : I remember a good man coming from a publike lecture, and being asked by one, whether the Sermon were done ? answered with a sad sigh, *Ab, It is said, but not done,* Lord help us, we are ready to be, when the discourse from the Pulpit is finished, as if the Sermon were done, and when the bare businesse at the Table is dispatched, as if the Sacrament were done, and we done with the Sacrament. Let me close in few words.

1. Of caution. } in this present case.
2. Of counsell. }

O let me in love admonish you to be-  
ware.

1. You do not trust in, and rest on the bare act of receiving the Sacrament, either with a rest of confidence, or a rest of contentation. It is the expression of a precious man, *A good work trusted in, is momentall, as a sin unrepeated of,* We are ordinary desirous of, and perhaps diligent to prepare for a Sacrament; our thoughts are active, our hearts hot, and our affections fervent at the Sacrament, and then we think all is well, the work is well done, and away we go. In the 1 Sam. 4. we read of the *Israelites* when the *Philistines* came against them, they cried out to bring the Ark of the covenant into the field, and that should save them, and when they had got the ark of the covenant into the camp, then they shouted, and in that they trusted but what follows? the *Philistines* fight, and the *Israelites* for all that fly, and fall before them, ver. 10. and so on: the story is sad, we conceive if this Sacrament of the covenant be brought into our Congregations, then we shall be safe, and when we have this present amongst us, and partaked of by us, then we sit down satisfied, and rest contented, but the sequel is sad,

Thus to rest in the service prevents much good, and procures much evill.

A twofold good is prevented.

Hereby, neither the Sacrament after it, doth us that good, nor we do not that good after the Sacrament, as otherwise would.

The Israelites trusting in their bare view and looking upon the brazen serpent, it became a *Nehushtan*, a thing of nought: so if we trust in our bare receiving the Sacrament, it will cause the Sacrament to become a *Nehushtan*, a thing not doing us any good.

Hence we come to cast by what would become us after the Sacrament: we do not watch, and work, we do not after act upon a Sacrament, because we rest in the act of the Sacraments yea there is much evill hereupon: *Moses* while he kept his rod in his hand, he did great things, but when he laid it by, it became a serpent: if we lay by the Sacrament, no marvell if it proves like a serpent, having a sting following our neglect: O let us keep up the Sacrament in our hands and hearts, by a well improvement of it, and we shall do great things by it; now confidence in the first act, will cause negligence in the future,

future, and therefore beware of that, trust not to your bare being at the Sacrament, and then cast consequent care by.

2. As take heed of restings in the Sacrament, so of rentings after the Sacrament. This also is very prejudiciall to the practice of subsequent obedience, the more firm and close Christian union is, the more apt and able we are both to do and suffer, the more sweet and easy will both active and passive obedience prove: O then when by a sacramentall bond we have been brought together, let us not after dissent and fall asunder. All acts of religion ought to binde but no religious act likethis.

There are two things, the thoughts of which they are as weights that sink, and as darts that strike my very soul through and through.

1. That Christians who live together in the same place, should use divers Tables, and divide and separate one from another in this service.

1. That Christians, who so live in the same place, though they use one and the same Table, yet they divide and separate one from another after this service. The first is sad and sinfull; This the Apostle blames among the *Corinthian* Christians,

who

*Religio a religendo & significat omnia illa pietatis & ministeria officia, quibus Deus & proximus obligamur, Lactant. l. 4. cap. 38.*

Vide Par.  
in Ep. 1 Cor.  
11. 21. Ad  
divisum  
in invicem  
communica  
sacram cum  
non digna  
ventur. singu  
la feli ones  
id agebunt  
ut alia alia  
p. averteret.  
Paulini ver  
in gratia pri  
us venerunt  
suam cum  
celebrabant  
non expecta  
tu Petrius,  
Apolloneus,  
&c.  
Vide Parens  
in locum,  
Dominus in  
ritum suum  
carnem ut  
esset commu  
nis nativ  
via & su  
vultus tot  
in Ecclesia.  
Parens,  
Epi & Ec  
desia te su  
e. & su  
pro te ev.  
Dionyl.  
Gena. cum  
te nativ,  
a communi  
m. vestentia  
Plur. & Iho

who as they had their separated preachers, so their separated Suppers, as one party was of *Paul*, another of *Apolla*, another of *Cephas*, so it seems they did communicate apart in the Supper of the Lord, those of *Paul* by themselves, those of *Apolla* by themselves, and so those of *Peter* by themselves, 1 Cor. 11. 21. *In eating, every one takes before other his own supper*: which may be meant, not only what they did in their love-feasts, but also in this: each company seeking to prevent other, that they might partake apart, none staying for those who were more truly Christs, not yet one for another, but striving to be a sunder, and this *Paul* calls *their own Supper*, because herein they crossed the institution of Christ, who appoints it to be a communion, wherein the Church gathered should communicate together. But celebrating it in such a separated way, it was their own Supper, not the Lords Supper, it being not only a corrupting, but a perverting the Ordinance in the Apostles opinion. The Lord redress this in our daies: that any dissensions should set Christians at such a distance, that they cannot sit together at the same Table, to partake of the Supper of the Lord; O sad, that

that when we eat one food, we cannot eat it in one fold as becomes Christs flock.

But then secondly, this is likewise to be lamented, that Christians who live in one place, sit at the same Table, and communicate together in the Lords Supper, should yet afterwards fall asunder, and by discords rent one from another who is it that bewails not such breaches between brethren? O the infinite scandall of such dissensions, a good man that is deeply affected with this, would be content to heal such wounds with the losse of his life.

O I beseech you all to preserve the unity of the spirit in the bond of peace, and seek, you that have joined in one Sacrament, to be of one soul, as the primitive Christians, who broke bread together, were so bound up together, that though a multitude, yet of one heart, Act. 2. 42. & 4 32. The Sacrament should be a uniting Ordinance, to knit those in love together who do not live together. *Paulinus* speaks excellently to *Augustine* in an Epistle, It is no marvell though we both that are absent be yet present together, and being unacquainted, yet know one another, seeing as we have one head, so we live by one bread

*Unum spiritum habemus, quare non de uno ortho doxi mus? Aug. Tr. 7 Sermon, ad pleb. Castell. rom.*

*Quia non est id quod redit, non sedemus illuc infirmis dissidiis scandalum. Bona.*



*Non mirum si & absentes adsumus nobis & ignoti vestras domos cum nobis habemus carum patris prope vivamus in hac perfundamur gratia, una incedamus.*  
*dia, Paulin Ep. ad Au. 33*  
*Luther to the Pastors of Strassburg.*  
*Nobis hanc laudem ad tota pars concedere, quod pax & concordia esset, discipulos qui in se essent, &c.*

*bread, we are poured over by one grace, meet together in one Christ, and walk in one way.* O then much rather, you who tents God hath pitched together, you do not only eat one bread, but you eat it at one board; O study you to stick together, and to stand fast in brotherly unity. It was a high expression of *Luther*, I desire to maintain Christian concord, as I desire Christ should be to me propitious, and I scorn it, that any should take this praise from me, to be more solicitous then my self of peace and unity. O such a disposition would well beleeem all Gods Saints, who have been together at the Supper of the Lord, and learned this lesson which is there so plainly taught: O you that have sweetly sat and eat together the Sacrament of Christ, do not you break about intricate or intricate things, that may refer to Christ: would not the Jews have been to blame, who having lovingly eaten together the flesh of the Paschall lamb, should after fall out about the bones? I leave it to the thoughts of Christians, thus much by way of caution to dissuade you from some things that may hinder your obedience to God after the Sacrament.

I come briefly by way of counsell to perswade

perswade you to some things which may further, and help forward your obedience which after the Sacrament you owe to God; to instance in two.

1. Consideration.

2. Congratulation.

1. Consider after thou hast been at the Lords Table, how all was there, how God wrought in thy heart, and how thy heart wrought towards God: when God had been making the world, he lookt back upon all the work, and what he had done each day, and saw that all was very good, Gen 1. *last*. so it will well become a Christian when he hath been partaking the Sacrament, to look back upon all that business: its good to reflect, and take an exact view of every daies work, but the work of a Sacrament-day, to look over that and consider, was not all very good then? O keep it so. Its said, Gen. 2. 1. 2. that God having finished the earth and the heavens, *rested*, how? Surely though from the work of actual creating, yet not from the work of effectually preserving what was created, Job. 5. 17. *My father works* *labours*. So a Christian man when he hath at the Sacrament been acting about earth and heaven, discharging his duty both about

the

the earthly and heavenly part of this Ordinance, and finished his work in both, though he rests a while from actually receiving, yet not from carefull preserving what there he received: and O thus do, what life, warmth, strength, heart-enlargements, and soul-refreshments you found at the Sacrament, remember and labour to preserve all after in vigour. When God at the creation had set the world in a good frame, was it not his desire it should so after continue? O when at the Sacrament your hearts have been set into a good frame, take care they so continue: if you reflect and finde there was not that good, those comfortings and quicknings at the Sacrament you desired, you had need be the more fervent in following duties. Physick at first taking, lies still in the body, but warm broth after received sets the physick a work. Go aside and take some heart-warming prayer, and the sacrament may divers waies after work kindly thereupon.

2. *Congratulation*: Thanksgivings to God may both animate the society, and facilitate your duty. Glory sent up, brings grace down, and grace makes all easy, whether doing or suffering; O what blessings

and praisings of God becomes Christians after this Ordinance for ever? when Christ rode in triumph, *Mat. 21.* not only those that went before, but those that followed after, sung, *Hosanna to Christ*, blessing him in the name of the Lord, *Hosanna in the highest*: so when Christ rides in triumph, upon the free administration of this Ordinance, not only those duties that go before, but much rather all those actions and affections that follow after, should sing *Hosanna* to God and Christ, blessing and praising the name of the Lord, *Hosanna in the highest.*

O follow Christ afterward, as *David* the ark, leaping and dancing, what saies *Isaiah* to *Israel*? *Hos. 2. 5.* saies she, *I will go after my lovers, that have given me my bread and my water, my wool and my flax, my oil and my drink,* so do you say, *I will go after my dear and loving Saviour,* who hath given me not only bread and wine, but his own flesh to eat, and his blood to drink: yea and follow after him, not heavily and sadly, but with rejoicings in him, praisings of him, and cheerful thanksgivings to him.

Dear Christians would you be thankful to Christ, with humbly, live holily, for truly

truly the life of thankfulness lies in the lives of the thankfull; have you been at the Sacrament, and there remembered how Christs death was a propitiatory sacrifice for you? then do not after forget how your lives ought to be a gratulatory sacrifice to God. Be thankfull to God, vocally, vitally, and vorally: render to the Lord, what possible praise you can, both with lips and lives, and let your hearts with it were more then both can expresse. As your desire was before the Sacrament to enjoy Jesus Christ, so let a holy fear be after, least by any neglect you loose Christ whom you did there enjoy: as your care should be at the Sacrament, not to leave Christ behinde you, as *Ioseph* and *Mary* did, *Luk. 2.* so let your care be after, you do not let Christ behinde you, forgetting your duties towards him, and observance of him: not only see that you let your eye on Christ at the Sacrament, but that you keep constant your eye upon him afterward; as there was then a taking of him, so after a walking with him; as *Elise* went along eying *Elijah*, looking on him, and talking with him, when a chariot of fire, and horses of fire, came and parted them asunder, and took

took up *Elijah* to heaven, *Elisha* looks up after him, and cries, *My father, my father, the chariot, and horses of Israel*. If black clouds, or fiery assaults shall seem to separate Christ from thee, yet walk with him as farre, as thou canst, and then look after him when thou canst not walk after him, and cry, My father, my father, the Saviour and Redeemer of Israel: O thus see your carriage be toward Christ, after you have conversed with him in the Sacrament: O be not remisse in these subsequent duties.

I reade, how it was an ancient custom in *England*, when popery prevailed, what an unwarrantable care there was after the celebration of the holy Sacrament, for to preserve the remaining elements?

The bread and wine left, they use to hang up in a clean canopy, and to look to with all diligence: O that piety might so prevail all over *England*; that there might be among all that professe themselves Christians and come to the Sacrament, this comely and commendable care after of remaining duties, to hold them forth in all holiness

K k

of

Coliel. Lin-  
wood. lib. 3.  
de Custodia  
Eucharistie  
&c.

of life, with pure consciences and clean  
conversations; for which purpose my  
heart desire and prayer is, that God from  
Heaven would bless you, that you may  
live to his praise and glory forever, for  
ever, *Amen. Amen.*

# APPENDIX

~~Brief addition annexed~~  
to the foregoing TREATISE

Containing some few things

yet further requisite to the

known, as relating to the

Supper of the Lord

N A

in relation to the Lord's

Supper, there are requir'd

lines of two sort to be

considered.

~~The communicants~~

~~The communicants~~



Of the

1. The subjects.

2. The adjuncts.

For the subjects of the Sacrament, of

X v

of life, with pure consciences and clean  
 hearts, and without hypocrisy, to partake  
 thereof worthily.

A N

# APPENDIX,

O R A

Brief addition annexed  
 to the foregoing TREATISE,  
 Containing some few things  
 yet further requisite to be  
 known, as relating to the  
 Supper of the Lord.



IN relation to the Lords  
 Supper, there are requi-  
 sites of two sorts to be  
 considered.

1. The communicants.
2. The concomitants.

Or else,

1. The subjects.
2. The adjuncts.

For the subjects of this Sacrament, or  
 who



who they are that are meet communicants therein, make but a reflect, and you shall finde a full report.

For the adjuncts at this Sacrament, or what they are that are meet concomitants thereof, look on a little, and I shall give you a full account: or if you please, the things of two sorts considerable, that concern the Sacrament of the Supper, are;

1. Some more substantiall,

2. Some more circumstantiall.

Those things that are more substantiall, I have largely discoursed in the foregoing tract.

Those things that are more circumstantiall, I shall briefly dispatch in this short postscript.

The circumstances about the Lords Supper to be received that I shall observe, are two.

1. The place where.

2. The time when.

For the place, it's twofold.

1. The place in which.

2. The place at which.

If you look at the Lords Supper and enquire.

1. What is the place in which it ought

ought to be received: And

2. What is the place at which it is meet to be received.

It is answered by proposall of a double place.

1. The Temple place.

2. The Table place.

The place of the Temple, is the place in which the communion ought to be received.

The place at the Table, is the place at which this Communion is meet to be received.

For the place in which it ought to be administred and received, is the place of the Temple, or a Temple place: let none take offence at the phrase.

I passe by the ancient acceptation of the word, Temple, as we doe the word Priest. It's reported, that when the Priests of the Jews petitioned *Tisus* the Emperour for their lives, they had no answer but this, *It is meet that the Priests and the Temple should perish together*: and truly, in an ordinary sense, as they lay before Christ among the Jews, so let the names of Temple and Priest perish and be forgotten together.

*Decet Sacer-  
dotes cum  
templis in-  
terire.*

There is another interpretation of the

Kk 3

word

word Temple, that Peake too, even as it  
refers to place, and I conceive the sense  
is significative.

Temple a  
word & am-  
plum.

By a Temple place then, I mean an  
ample place, or a place that is liable to  
open view, not a close corner shut up  
from sight: To speak plain, the place ap-  
pointed for Gods publike worship, where  
Gods people openly congregate and  
communicate, in opposition to private  
corners. In such places the Lords Supper  
ought to be received, where the word is  
publicly preached.

The Scriptures of the new Testament  
clearly put a difference between private  
houses and publike places, forbidding that  
to be done in private, which is required  
in private, 1 Cor. 11. 22. *Have ye not houses  
to eat and drink in, but despise ye the  
Church of God?* And on the contrary,  
commanding that in private which is for-  
bidden in publike, 1 Cor. 14. 35. *Let  
women ask their husbands as the Lord  
will, for the Church is the body of  
Christ.*

And for the matter in hand, that text  
before cited, 1 Cor. 11. 22. *Have ye not  
houses to eat and drink in, but despise ye  
the Church of God?* Chrysostom and some  
other

Touching  
the  
Decame.

other good Interpreters after him, from  
thence say, that therein the Apostle re-  
proves the *Corinthian* Christians, because  
they did celebrate the Lords Supper pri-  
vately in separated parties, when they  
should have appeared publikely together.  
They had indeed their own private hou-  
ses allowed for their ordinary eating and  
drinking in, apart one from another, but  
to transtact this service asunder in their se-  
verall societies and sects, it was to con-  
temn the publike, where it ought openly  
to be performed together: It was to de-  
spise the Church and people of God, with  
whom they ought herein professedly to  
partake; yea and this was in the Apostles  
account, to corrupt and pervert the Or-  
dinance of Christ, and so make it to be  
but their own supper, not the Lords  
Supper, as *vers. 21*. The Lords Supper,  
that was to be received in the open Con-  
gregation, when the whole Church  
should publikely convent and communi-  
cate together, but they receiving private-  
ly and separate from others, *St. Paul* calls  
it, every mans own supper, and not the  
Supper of the Lord, *vers. 21*. *Augustine* also and *Baron* long since,  
carries these reprehensions of the Apostle, s.

*Should bid-  
den quite si-  
mul et communis  
Ang.*

*Augustin,  
Epist. 113. ad  
Romana, cap.*

is offered upon the misarranges of the *Carthagians*, in and about the celebrating of the Supper of the Lord, as now, Suppose they did it not in their own private houses properly, yet interpretatively, for though they might come and do it in the place for the publick, yet they did it not publickly together in the place, but one before another, and to one without another in their private parties, all one, as if in private places, and this was their blame.

But I come to lay down some grounds from whence to evince and evidence this, that the Lords Supper is by Gods servants to be celebrated together in the publick place of Gods worship. As

1. The preaching of the Word, and administrations of the Sacraments, are notes whereby the visible Church is to be discerned, therefore they are acts which ought to be openly and visibly performed.

The Church of Christ is that *Woman* *cloathed with the sun*, Revelation. Is as a City of Beacon upon an hill, to be seen, but how? not by its invisible graces, but by its visible ordinances.

If true, the Church at some time may be

And more actually seen then the sun be-  
 hind a cloud, or a village in a valley, but  
 yet when ever it is seen, it is in and by the  
 open use of these means. And sure this lies  
 upon all of us to maintain, as the reality,  
 so the visibility of the Church. We are  
 all to doe all that in us lies, to prevent  
 the clouding and hiding of the Church  
 of Christ; we are to keep up to our ut-  
 most, the splendor and clarity of the  
 Church, that in its brightest colours it may  
 be as visible as possible, and this is done  
 two waies.

1. By the exemplary purity of private  
 Christians.

2. By the apparent purity of publike  
 ordinances.

The word purely there preached, and  
 the Sacraments there so administred, doe  
 exceedingly set forth the Church to its  
 open view.

Augustine, Calvin, Zanchy, and almost  
 all our late writers, doe unanimously  
 conclude, that these are the manifest cha-  
 racters of the militant Church of Christ,  
 whereby it is made visible, and therefore  
 these are to come forth, and not to be  
 cloistered up in obscure corners.

Aug. de civ.  
 lib. 11. cap. 1.  
 Calv. Instit.  
 lib. 5. cap. 1.  
 Zanch. de  
 Eccl.  
 Trelectat. lib.  
 2. cap. 14. de  
 Ecclesi.

It is a sad time, when the Prophets of  
 the

Rufch. lib. 10.  
cap. 18.  
Trip. Hist.  
lib. 5. cap. 3.

the Lord must be fed with bread and wa-  
ter in a cave; 1 Kings 18. It is a time of  
great affliction, when the Church is for-  
ced to creep into some close place; as  
*Athenasius* (that great light of the  
world) constrained by the *Arians* to  
hide himself for six years in a deep pit, as  
*Eusebius* reports; no coming forth to  
preach the truths of Christ, or to see to  
the seals of Christ in open publike as-  
semblies.

Thus in *Tertullians* time, as he reports,  
such was the cruelty of tyrants, that the  
poor Christians were driven to meet in  
holes and woods, and to communicate  
in caves; yet this we may say, that it is  
with the true Church, as it is with the  
truth it self, it may be thrust into a corner,  
but of it self it seeks no corners; It is dis-  
shamed to be hid, it is ever desirous to  
come forth in a publike profession and  
participation of ordinances, not only to  
hold fast, but to hold forth the truth, and  
openly to seal to it.

3. Consider it is that which doth abate  
and abase the honour of the ordinance,  
to carry it into private, when publike ad-  
ministrations are allowed and professedly  
practised by the people of God. Things,

the

Veritas non  
queris oc-  
culum.  
Veritas nihil  
crubescit nisi  
abscondi.

the more excellent they are, the more apparent they ought to be: what ordinance more excellent then this?

3. It is the way to deface and defile the ordinance, to bring it into secret places. In a dark cellar, there may soon be water mixed with this wine. Ordinances are ordinarily never more perverted, and by seducers sinfully corrupted, then when they are most obscured, and secretly transacted. As cunning thieves, if they can draw a travelling man from out of the broad beaten roads of ordinary passing, into lone houses, narrow lanes, dark woods, and the like, then they misuse him, rob, strip and destroy him: so when subtle seducers can once draw the publike worship of God, or any part thereof, out of the open places of ordinary recourse, into close corners and lone houses, then it suffers sore: and indeed this is observable, that seducing spirits seek to winne all into secret. *Matth.*

24.26. Our Saviour foretels of false prophets, how they would cry up a Christ in private: *Behold he is in the secret chambers, but believe them not.* Deceitfull tradesmen that would put off bad wares, love to lay them forth in dark and close shops.

You



*Ita miseris  
gordibus oc-  
culis habet  
eorum verba  
et magis fa-  
piunt, quod  
cum reliquis  
communiter  
non habentur.  
Gregor. mor.  
lib. 23. cap. 17*

You have some, whose property and practice is just like that of the harlot, *Prov. 9. 14, 15, 16, 17.* Passengers that are going on their waies, she calls in, saying, *Stolen Waters are sweet, and bread eaten in secret is pleasant;* but reade the peril thereof in the close of that chapter: O then if you would not your selves be deceived, nor suffer Gods service to be defiled, keep word and Sacraments in their proper places of publike dispensation. Ponder, *Prov. 8. 2, 3, and Prov. 9. 2, 3, 4, 5. Cant. 1. 7. Cant. 3. 1.*

4. It is the honour of the Church, and terrour of the adversaries, to manage and maintain each ordinance in publike; when any of these be carried into corners, hurried and hidden in holes, then the enemies of the Church triumph; when they are brought forth and made usefull as publike instruments, then the Church triumphs, and the enemies are struck with terrour. The Church of Christ is then terrible, when she is *as an Army with banners*, *Cant. 6. 4, 10.* When the souldiers lie still in their quarters, and the banners are set up in close corners, the Army is not then so terrible; but when the souldiers march out, and meet in open fields,

and.

and there display their banners together, then is the terrour. The application is easie.

5. Consider, Civil government, and acts of publike judicature, were wont to be in the gates, open and publike places; and still we know there are many things of that nature that must be done in open court or not valid. Judges and Justices sit not in private houses to discusse and decide law cases, and the like, but upon the open benches, at Sessions and Assizes; and shall we draw into private the publike administrations of the Gospel? No.

6. As for this ordinance of the Lords Supper, it is a representation of the Lord Christs suffering: now Christ did not suffer in a corner, nor in a private house, but openly without the gate of the city, where might come a full concourse, *Heb.* 13. 12, 13. Therefore the resemblance and remembrance of the same is to be open and publike, and not carried in a private way.

7. We know, that in the time of the old Testament God would have his people publiquely to serve him in the Tabernacle; their sacrifices were not to be offered

Aquinas 30  
part 4m. 3.  
Quest. 83.

offered and eaten in every place; but especially in the place the Lord had appointed to put his name there. *Reade, Lev. 27. 34, 35. Deut. 12. 4, 5, 13, 14, 17, 18. 1161* *Edom* did well to take the Ark of God into his house, but it was when it could not be set in its proper place, *2 Sam. 6. 1, 2* *Obmark*, when did King *David* dance? but when the Ark was brought from *Obed Edom's* house, and set in its place, even in the midst of the Tabernacle, *2 Sam. 6. 17, 18*. The place for the public service of God, which afterward was done in the Temple. The Sacraments then were not to be administered in private houses. The party to be circumcised was to be brought forth before the Lord. The Sacraments and the whole service of God under the Gospel is more glorious, and the glory thereof more worthy to appear in public. If it be objected.

*Obj. 2.*

*Obj. 2.* The *Israelites* did eat the paschal Lamb in their houses, *Exod. 12. 21, 22*

*Ans.*

*Ans. 1.* The *Israelites* were then in *Egypt*, and had no liberty to make any public meetings for that end.

*2.* God commanded the paschal Lamb should be eaten in all the houses of the *Israelites* at one and the same time, and that

that in effect was as much as if it had been  
publike in the same place.

3. Afterward it is clear the course was  
at the Pasſeover for the people to come  
together, and ſo to celebrate the ſame  
publikely, 2 Chron. 29. and ſecond tim.

*Objct.* The example of our Saviour *Objct.*  
who firſt inſtituted and admi-  
niſtered this his laſt Supper in a private  
houſe.

*Anſw.* The acts of Chriſt concerning *Anſw.*  
the Inſtitution of this Sacrament, was of  
two ſorts.

1. Some eſſentiall and permanent.

2. Some occaſionall and tranſient.

The eſſentiall acts of Chriſt that remain  
to be obſerved may be comprised under  
that expreſſe command of Chriſt, *Do  
this*, &c. beginning firſt at theſe words,  
*Chriſt took bread, and when he had bleſſed  
it, he brake*, &c. All which circumſtances  
delivered by precept the Church ſucceed-  
ing is tyed to obſerve.

The occaſionall acts I call thoſe which  
accidentally fell out by occaſion of the  
Paſſeover, whereupon Chriſt when he did  
inſtitute his Supper, took only his own  
family, and he took himſelf to a private  
houſe, or ſuppoſe occaſioned by reaſon

of

of the hatred and malice of his adversaries who were many and mighty, he goes with his disciples up into a private chamber, and there ordains this Supper to prevent violence and disturbance.

2. Though it was a private room, yet it is said to be a large and spacious room, which may carry somewhat in it for our purpose, *4th. 22. 13.* The good man of the house shall shew you (saith Christ) to his disciples that he sent into the city to prepare the Passover. *Why a large room furnished, there make ready.* Why a large and spacious room? answered in respect of the present number there to meet and communicate; for we know they were few, but it might be to signify that the Lord would not have this communion confined and narrowed up for future.

The disciples were the type and representative of a greater number of persons than themselves, of the whole people of God and Church of Christ, now to be begotten to God in Christ, and so the chamber might well be a resemblance and model of a greater plant than it self, even of the largest meeting places, where Congregations multiplying, and the Churches of Christ increasing, should gather

gather to celebrate this Supper together.

And if other particulars in the place did shadow out something as is agreed, why not this?

It is said in that it was a borrowed room, it set forth, that Christ would not have the Sacrament to be carried in a pompous way, it did point out Christ's poor condition and that his Kingdome was not of this world.

In that it was an upper room, it set forth the divinenesse of the Sacrament, and the duty of lifting up the hearts of the communicants.

In that it was a prepared room clean and ready trimmed, it was to teach the purity of the Sacrament, and what preparednesse is meet for Communicants.

And in that it was a spacious room, why should not the amplitude of the chamber hold forth something else, and though it might direct to somewhat else yet why not to the case in hand.

3. If the practice of the Apostles and primitive Christians be objected, of whom it is said they were breaking of bread from house to house. Act. 2:46.

Obj. 3.

L. I

Ans. It

*Answ.*

*Answ.* It is true, breaking bread, by a *Seneschdoche*, is sometimes taken for the whole service of the Lords Supper, but the best expositors I have met with do not so interpret that place in the *Acts*.

1. Some affirm that *breaking bread from house to house*, to be meant of the liberality of the rich to the poor, when the Christians had spent the day in public duties of piety, then they closed in with duties of pity, and works of charity, the richer sort out of their bounty broke bread from house to house, where the poor wanted it; according to that, *Isa. 58. 6. Is it not to break thy bread to the hungry, and to bring the poor*

2. Some explain it of their private familiarity, and fragility at their common Tables, in their ordinary meals, no sumptuous banquets, but sober and temperate in their diet, sincere and upright in their love; the end of the verse helps but the sense, *They ate their meat with gladness and singleness of heart*; as they use to meet together in the Temple for to perform public worship, so they met and broke bread together at home to declare their mutuall friendship. To conclude then, as

for

for the Lords Supper you have seen the place for the participation of it.

Administration of Sacraments is a part of the publike Ministry, and therefore as it ought not to be done by a private person so not in a private place.

It hath been no small evil of our age, to slight publike Ordinances. It is recorded of the *Albigenses*, that they exceedingly despised the publike Sacraments, polluted the Temples defaced the Bibles with their urine; and excrements; and other filthy actions, laboured to make odious the publike places for Gods service; but Gods sore Judgements pursued them, though they for a while prospered and prevailed, inso-much that they spread into a thousand cities, yea almost over all *Europe*: yet after they diminished apace, a hundred thousand of them were slain, partly by war from men, partly by fire from heaven, at one time.

2. The place to which the Lords Supper is meet to be received; is the Table-place, or at the place of the Table: to make good this, take these following demonstrations.

1. For Pastor and people to partake together at the table, is most agreeable to this first institution.

L 1 3

The



The room that Christ directed to eat the Passover in with his Disciples, it was to be a chamber ready furnished, *Luk 22, 12.* and it was so; Now among other furniture, it appears there was in the chamber a Table, at which Christ sat down with his Disciples, and what eat they did eat, *Luk 22, 13.* Behold the hand of him that ~~sit at the Table~~ *was at the Table.*

*John 13, 28.* When Christ had given *John* a sop, he commanded him to do what he did quickly; now saies the text, No man at the Table knew for what intent Christ spake this to him. Grant, that this was at the eating of the Passover, that Christ with his Disciples were then together at a Table; yet then its clear, Christ continued his place both in the chamber, and at the Table, till the whole service was done: At the Passover and at his Supper (as for ought we read) he continued his posture of sitting, so its likely, in both he continued his place at the Table, for one did so immediately follow the other, that there doth not appear to be any time for removes. It was meet that at that time when the Sacrament of the Passover was performing and die, the Sacrament of the Supper

that was to come in the room, should instantly take life and breath; and it is evident by two Evangelists, that there was not the least time between, but as they were eating the Passover, Christ did instantly institute and administer to his Disciples his last Supper, *Mat. 26. Mat. 14. 26.* And as they were eating, Jesus took the bread, &c. While he and they were remaining at the Table together, he dispatcheth words so that here is no rising in the administration, neither to go from person to person, or to speak particularly to each, but fits and laies, once for all to all. *Take ye, & eat ye, drink ye, &c.*

Thus the first transaction of this Supper service was at a Table, Christ and his Disciples being thereat together. And up on this eating and drinking at the table it was, that by way of similitude Christ tells his Disciples, *Luce 22. 30.* That hereafter they should eat and drink with him at his Table in his eternal kingdom, only alluding to that action, they had now done together at the Table.

2. For Communicants to partake at the Table, is most agreeable to the ancient customs of the primitive times.

Hanc Chris-  
 ti panem  
 manducamus  
 et bibimus  
 etiam mem-  
 orantes  
 quod per  
 hoc sacrificium  
 peccata nostra  
 remittuntur  
 Aug. de verb.  
 Dom. secund.  
 Joh. Sermon. 42.

Augustine, who lived about the year  
 400. or 430. thus rebukes some of his hea-  
 ters. Dost not Christ press you fast at  
 his Table? and is his Table set in the  
 midst of you? O why do you only look at it,  
 and do not rather sit at it, come to it, and  
 eat of the banquet there.

And again thus. The Sacrament of  
 Christ's body is prepared in the Church, and  
 received in the Lord's table, of someone life,  
 and of some to condemnation.

Chrysostom, who lived about the year  
 398. plainly describes the order of the  
 Communion, as in these words, thus,

Chrysost.  
 Ca. 10. Ho. 37.

These received mysteries, being once  
 laid forth on the Table for all the commu-  
 nicants to receive, the rich have as more  
 privileges there than the poor, but all alike  
 come, and there take part of that spiritual  
 meat. The Minister stands still, and  
 waits for all, even for the poorest of all.

Considera  
 quia mensa  
 regalis est ap-  
 posita. Augu-  
 sti mensa mi-  
 nistranti  
 ipse rex adst-  
 et in pectus  
 ostendit ad-  
 suum propin-  
 qua et ad  
 mensa parti-  
 cipat.

Again thus. So I pray how the Table  
 is prepared, the Angels as attendants a-  
 bout the Table; you behold the Lord and  
 Master of the Feast himself is at the Ta-  
 ble, and standest thou gaping at a distance  
 from it, dost not come to it and partake at it.  
 Dost thou sit silent out of Gregory Na-  
 zianzen, who lived about the year 380.

who

who saith, that in his time the Communion Table was so set, that men might come to it, and place themselves round about it, and so partake at it what was prepared on it.

Eusebius reports of Dionysius of Alexandria, who lived about the year 157, that he hath these words in an Epistle unto Xistus B. of Rome, speaking of one that was not sanctified in his Baptisme, saies he, I having known him, that for a long time he had oft been present at the Lords Table, and there lifted up his voice, and sounded Amen with the rest; after he had heard the publick thanksgiving, and there put forth his hands and received that holy food as it was laid forth for him with the rest. I durst not again baptize him; I bad him be of good cheer, and still bodily approach to the Table of the Lord, and partake of the communion of Saints. Euseb. l. 7. c. 2

Clement Alexandrinus, who was the Master of Origen, who lived about the year 200. after Christ, saith, That in that Church where he was a Presbyter, the manner was for the people to stand at the Table, and there every one himself to take his part, being prepared, and divided; and this course was then common, as other Euseb. of Alexandria, Stromas 7. c. 21  
Hinc partem sumo.

Anchours witnesseth, But  
 9. The receiving at the Table, is also  
 most agreeable to the present practise of  
 the best reformed Churches; as *Scotland*,  
*New-England*, and in all the purest Con-  
 gregations of our present reformed times  
 this way is used. The Minister goes not  
 up and down with the bread and wine in  
 his hand, to finde out communicants scat-  
 tered about in their severall seats, but Mi-  
 nister and people together at the Table,  
 he first receiving, then those next him, and  
 so the Elements handled from one to ano-  
 ther, the Minister remaining in his place,  
 the Elders by and about the Table, taking  
 care that every one receive his part in his  
 place. Thus in the Dutch and French  
 Churches at this day; And what respect  
 we ought to have to the pious patterns of  
 reformed Churches, let us remember the  
 first article of our Covenant, *which*  
*is* This most agreeable to the late Dis-  
 ciplinary, established by Authority. It re-  
 quires the communicants, to come and  
 partake at, or about the Table, *pag. 51.*  
 They may partake about it, yet at a dis-  
 tance from it, but they partake best at  
 it, when close about it, and when they  
 partake both about it and at it, then  
 both

both phrases are observed. In the thanksgiving directed this is to be acknowledged as a mercy, that by Christ we have liberty to eat and drink at his Table, pag. 43.

The Minister being at the Table, is there not only to communicate himself, but there to break the bread, and give it to the Communicants; Take ye, eat ye, pag. 54.

No direction to go up and down to speak, and give to each individuall and particular person, remote from the Table.

This participating of people at the Table, is most agreeable to grounds of reason and religion, as

1. This whole Eucharistickall service, the Scripture figuratively calls, the Table of the Lord, 1 Cor. 10. 21. Therefore the whole service is most meet to be transacted at the Table of the Lord.

2. The gesture that is thought to be most fitting is a Table-gesture; Now if at the Lords Supper it is most fit to use a Table-gesture, then it is most meet the gesture should be used at the Table.

3. This is a Symbolickall feast or banquet, now how do men eat and drink at

*Mensa hæc  
ipsa animus  
nostra vult,  
per vi mentis  
fiducia vivit  
cuius, fuit  
dameurum,  
per salutem,  
lux, vita non  
stra, Chry.  
Ho, 14, 1 Cor,*

a feast? not scattered about the house, some in one corner, some in another; but they come close together, as and about a Table.

4. This sociall sitting at the Table of the Lord, doth best and most aptly represent our mutuall fellowship and coheirship with Christ, and one with another; hereby is more lively laid forth, the close union and communion that is betwixt Christians, whereof the Lords Supper is to be a pledge and symbol.

5. This makes way for the mutuall comfort of all that communicate one in another, while they are thus at the Table together.

As our sight of the Elements at this Supper is more, so our sight of the communicants may be good and of good use. Indeed it had be by, it may occasion grief, but if we see such with us as we account gracions and good, let them sit near them, and behold them preface; their countenance, their carriage is way quickning and comforting, and this is much better done by sitting together at a Table, then scattered about in severall seats.

Other from all this take encouragement

to come and partake at the Table of the Lord; O let our zeal for God, and love to Christ move us with delight to meet the Lord at his Table; O how much the wrath and rage of malicious adversaries have moved them against Gods people, for coming to the Lords Table, yea against the very Table, because of Gods people coming thercunto.

*Augustine* reports, that in a Church in *Africa*, the Sacrament of the Supper being administering, some of the *Donatists* came in, and drove the people from the Table, wounded the minister, and broke the boards of the Table in peeces. The like, or worse we read of *Julian*, uncle to *Julian* the Apostate; he coming into a Church at *Antiochia*, pissed against the Lords Table in contempt; smote *Euzoias* the Minister, who sought to hinder him; but memorable was Gods justice upon him, for miserable was his end, his bowels rotting, his excrements came out forth by the accustomed passages of nature, but through his mouth, and so he died.

*Cous. Magd.*  
cent. 4. cap. 30  
*Theod. lib. 30*  
cap. 21. & 22.

The *Papists* doubting upon their sacrificing Altars, how have they vomited up their scoffs and scorns at our Communion Tables.

Let



Let but this the more heighten our desires, the more enflame our affections to be cheerful partakers at the table of the Lord; yet so as not to be satisfied to be our selves alone at the Table of the Lord, unless we may have there also the Lord of the Table.

While the King sitteth at the Table, the spikenard smels, *Class. 1. Ps.*

Thus much of the first circumstance that concerneth the Lords Supper to be received, which is the place: I proceed to the second circumstance, which is the time.

The time that refers to the receiving of the Lords Supper, whereof we are to take notice, is twofold.

1. The time for the day, how oft it is to be received.

2. The time of the day wherein it is to be received.

Calv. Instit. lib. 4. cap. 17.  
For the first part of the time, if it be enquired, how oft the Lords Supper is to be received? I answer. Comparatively, oft is easy to imagine, positively, how oft is hard to determine. We may say the Sacrament of the Lords Supper is oft to be received.

1. In compare of the Sacrament of Baptism

Baptisme, which we receive once in an age, never to be repeated more. Baptisme is the breeding the Lords Supper, the feeding Sacrament: when we are once bred, we must be oft fed.

2. In compare of the Passover of old, which was received once a year, and no more, Ex. 13. 10. the Lords Supper which is it succeeds, so it exceeds in eminency and frequency.

3. In compare of the culpable customs of some of old, who only desired the Lords Supper, when they supposed the approaches of death, or only upon some great solemn feast-day: This course *Crysostome* closely and cuttingly reproves some Christians for in his time: and indeed the Lords Supper is more oft to be received then so by the Disciples of Christ.

Chr. ad Eph.  
Hom. 3.

But to come up more directly to the thing it self, all comparings laid aside, and absolutely conclude: That in the Churches of Christ the Lords Supper is oft to be celebrated and received, whereupon consider, upon

1. The grounds and reasons of it, yet

2. The bounds and limits to it.

The reasons whereby your oft receiving is grounded, are

1. Ex.

1. External,

2. Internall.

The reasons externall that lie without us, why we ought oft times to receive the Supper of the Lord.

1. The precept of Christ: *This do as often as you eat this bread and drink of this cup. For as oft as you shall eat this bread and drink of this cup, ye shew the Lords death till he come,* 1 Cor. 11:25, 26. which implies a repetition as oft as ye do it, therefore do it often.

2. The practice of the Apostles and primitive Christians, who did as may seem receive the Lords Supper once a week, every first day. The Lords day, *Act. 20.7. And upon the first day of the week, when the Disciples came together to break bread, &c.* That is, to partake of the Lords Supper. as *Calvin* upon the text clears it.

And as this Ordinance is most meet for weak Christians to frequent, so in the young and weak beginnings of the Church it was an Ordinance very frequent: hence it is meet yet among us to be oft.

3. The reasons internall that lie within us, why we ought oft times to celebrate and

In Ecclesia  
Millinac.  
The text Am-  
brusius refers  
to ordines  
Eucharistia.  
Quod habde-  
mus officium  
deus est: et id  
est non quon-  
dam, &c. Am.  
1 Tim. cap. 2.

and receive this Supper of the Lord.

1. The prevalences of our lusts.

2. The imbecillities of our graces.

How oft may we finde the one too strong, and the other alas too weak? our droffe is heavy, and our gold is light: *Amor* prevails, and *terror* in us is beaten down,

Truth is, our own inward maladies and infirmities, require such means and medicines to be oft received and applied.

We give a sick servant, that oft which we give not to a well son once; our sick and sad estate, our dropping and dying condition often needs this quickning cordiall, yet consider,

*Sapientia domini  
agratia servus  
quod non sit  
melior servus  
plurimam.*

1. The limits whereby our oft receiving is bounded,

Those are either

1. More generall. Or

2. More particular.

Generally thus, It is sure we are oft-times to partake at the Table of the Lord, and the Lords Supper ought oft to be administered.

1. Yet not so oft as sometimes it hath been.

2. Yet not so oft as otherwise it might

1. The

*De mensa do-  
minica qua  
alicubi certis  
dierum in-  
ter vallia pra-  
paratur sibi  
minor qui-  
busdam ad  
exitum, Au,  
in Ioan, Tr.*

*Vide Aug.  
Tom, 1, Epist  
8, 15, Eccle,  
argum.*

1. The Lords Supper in some times formerly, have been so frequent, that it hath been done every day.

Anciently, in the Fathers we finde, that it was a custome in some Churches, for the people publickly to meet every day, and to have the word preached, and this Sacrament administered to them. Chrysostome did oftentimes preach daily to the people; hence in his homilies you may frequently meet with his *χθι*, yesterday, *τις* and *τιν* I taught you.

And it is evident by *Augustine* and *Jerome*, that in their times, in some Congregations, the same people received the holy communion every day, so in *Cyprian's* time. We say, let the Lords Supper be oft, yet not so oft as in some times it hath been; nor 2. so oft as were it not for some respects it might be.

The people of God, *Quoad ius*, may have allwaies a right to receive, and yet *Quoad factum*, not at all times to exercise the act of receiving, but intervals and intermissions must be. And at some times, there may be some things that may occasion longer interruptions in these Supper-administrations, then at other times. But I shall look upon things as they passe in the

the

the ordinary line of time.

The particulars then that doe restrain and limit our asbhall partaking at the Table of the Lord; that it is not so frequent as otherwaies it might, now follow.

1. Our own personall indisposednesse to this holy communion: Our fields are not alwaies in case to receive seed, they must have their constant course of preparing; and sometimes the husbandman sees it meet to let his fields lie fallow for a while, that afterward, when they are sown, they may bring forth the fuller crops, and so truly our hearts are not alwaies in case for a Sacrament, they must have time for preparing, and it may be that great husbandman lets his servants a while lye as it were fallow from this ordinance, that after, when they doe partake, they may finde the greater comfort.

2. The unpreparednesse of other persons we are to approach to this Table with; the Sacrament is to be a communion of the Church together, therefore it requires for those we are to communicate with, some time for their preparation; suppose this or that particular Christian, should be kept in such a holy frame, as to

M m

be

be ever fit for this precious ordinance, yet it may be otherwise with others, who yet are fellow members, and so ordinarily it is, and thereupon a stand.

Souldiers in an Army, when they are to manage a fight; though some particulars are prepared to the battel, yet that is not enough, there must be a competent number at least in readinesse, it being a work that must be carried on together, so here. *a Chron. 30.* You read, how ready bent was good *Hezekiah* to the business of the Passcover, yea and some of his Princes, *vers. 1, 2.* yet because there were of the Priests and people that were not prepared as they ought, they could not keep it when they thought, as *vers. 3.* *1 Cor. 11. 33.* as the Apostle requires Christians, *when they come together to eat the Lords Supper, to tarry one for another.* so truly before they come to celebrate this Supper, it is requisite to tarry one for another, and this asks time.

Time is needfull, not only for all to prepare for the receiving of the Lords Supper, but for all to improve the Lords Supper after it is received, time after to digest it, and draw out the strength of it. There are subsequent duties when the Sacrament

crament is received, that are not instantly dispatched: There is a secret vertue in the Sacrament that is not presently perceived, There is Worth, Warmth, and Strength, that is not suddenly discovered, and that which is found is fit to be laid forth, to the glory of God, and praise of Jesus Christ.

*Eliak*, when God hath fed him, he must walk in the strength of that food, 1 King. 19.8. *Prov.* 9.5,6. *Come, saith wisdom, eat of my bread, and drink of the wine I have mingled; and what then? Why, For sake the foolish and live, and go in the way of understanding, hereupon this cannot be so frequent.*

4. If frequency in this ordinance be extraordinary, we are apt to dash upon a double rock. As

1. To much to advance the externall work of it. And

2. Too much to abase the internall worth of it.

1. When the ordinance is very frequent, we are apt to adore the bare work done, and how have some erred in this very thing? coming oft to this holy communion, because they thought their oft receiving would satisfie for their oft sin-

M m 2      ning;



Hieron.  
1 Cor. 10.

ning; this good work oft performed, should make amends for evil works oft reiterated. *Jerom* hath a good caveat upon this, *Let no man presume, that God, for receiving the spirituall meat, or drinking the spirituall cup (ex opere operato) will pardon him if he offend.* It seems some were apt to think so: And *Origen* before him saith thus, *The oft using of the communion, is not such righteousness of it self, but the setting forth of righteousness, it is the spirituall pare, which is righteousness it self, &c.*

Origen, in  
Math. 23.

Origen in  
Mat. cap. 13.

And again the same *Anthour* saith, *That the thing sanctified by the Word and prayer, of his own nature sanctifieth not any, how oft soever he useth it; for then might he be sanctified, who eats unworthily at the Table of the Lord.* O how prone have people been to think, if this work were but oft done, it cured all that was ill done, and so rested.

2. We are subject, when the Sacrament is oft celebrated, to abate in our accounts of it, and affections to it; upon long delaies, our desires to it have increased, whereas by frequent recits, our esteems of it have diminished. The sun in the firmament is a glorious creature, yet because

because we see it commonly, we admire it not. Manna at first to the *Israelites* was a rare thing, but when it was common every day, they soon loathed it : This ordinance is very excellent, let us so use it as we may still prize it, and though we cannot alway have it present in fact, yet let us alway make it present by faith.

2. For the time of the day wherein the Lords Supper is to be received.

The exact time of the day wherein this ordinance ought to be administred and received, I will not undertake to determine : So farre as I shall discusse of time in this respect, shall be to consider,

1. The time of the day wherein it was first instituted.

2. The time of the day wherein it was after exercised.

3. The time of the day wherein it is now accustomed.

The time of the day wherein the Lords Supper was first of all instituted, was the evening, that is the later part of the day, as *Matth. 26. 20. Mark. 14. 17. Now When the evening was come, &c.*

*Lombard.  
lib. 4. diff. 8.  
Aug. ep. 118.  
cap. 6.*

If any enquire, why Christ instituted this his last Supper in the evening of the day. I answer,

Mm 3

1. Be-

1. Because it could not be done sooner.
2. Because it could not be delayed longer.

Not sooner, because the Passeeover must be abolished, before this Supper be established, or else there should be two Sacraments of the same use at the same time, now it must be the evening before a period could be put to the Passeeover.

1. In that the Passeeover was not to be abrogated but at the time when it was to be celebrated, and that was not until the evening, *Exod. 12.6. The whole assembly of the congregation of Israel shall kill it in the evening, and eat unleaven bread at the even, vers. 18.*

2. In that the Passeeover was not to be abolished till Christ the true Paschal Lamb was near to be sacrificed. When the time came that that was to be fulfilled in the substance which was represented in the shadow; then, and not before, was the shadow to vanish: and this evening that hour was at hand, for that night was Christ betrayed into the hands of his enemies, and so begun his sad sufferings.

Thus you see whereupon Christ could not institute his Supper sooner than this evening when he did it.

2. Consider

2. Consider he could not delay it any longer than that evening.

1. Because this evening the Paschever being abrogated, the Supper must then (as its successor) be immediately instituted, that there might be no intervall or empty space when the Church and people of God were without such a Sacrament.

2. Because the night following Christ was taken away from his disciples and delivered into the hands of his adversaries, that in the evening before he must doe this with his disciples or never; and it was needfull for them that Christ should then leave them such a remembrance of his presence, token of his love, testimony of his care, seal of his covenant, and such a cordiall to preserve their spirits in all their approaching perplexities.

To conclude this then, when Christs passion so nearly approached, this Sacrament being a representation of his passion, was to be appointed.

Thus you have the time of the day wherein the Lords Supper was at the first instituted with the causes thereof.

2. Observe the time of the day wherein it was afterward practised.

For the time of the day afterward, I finde that the primitive Christians did not keep constant punctually to the same time, but sometime they celebrated the Lords Supper in the former part of the day, and sometimes in the later; sometimes upon daies they were sooner, and sometimes later: sometime they took the morning, and sometimes the evening, and some daies both: and there were three things that occasioned the set time to be so uncertain.

1. The manner of Churches.
2. The malice of tyrants.
3. The multitude of communicants.

The order and custom of Churches in severall places and ages made this circumstance so various. In many of the Affrican Churches, as *Augustine* reports, in his time the Christians were wont to spend the whole day, in fasting, praying, preaching and singing of Psalmes, and then at night supping together, they celebrated after all the Sacrament, in imitation of Christ, and so departed.

Yet this same Author tells us, that else where in honour of the Sacrament as so high and holy a mystery, the Christians were wont to be at it more early, and so make it a leading

leading ordinance: and that no meat might enter their mouths before this food in the Sacrament, they would not delay it so long in the day. And about the year 680. after Christ, it was concluded in the sixth ecumenicall counsel, being the third Council held at Constantinople, in the time of Constantine the Emperour, That night-Sacraments celebrated after other ordinary suppers were eaten, should after that generally cease in the Churches.

typicum primum consummari & sic ad vltimum. Sacramenta transfigurantur autem in bonum tantum Sacramenti placuit magister Ecclesie prius non spiritualibus epulis refecti ac postea virentu. Beda,

2. The malice of tyrants constrained the Christians to alter, as their place, so their time, for this service; and to doe it, as where, so when they could with most secrecy and safety.

Tertullian, who lived about the year 180. or 200. after Christ, saith, That in his time, by reason of the rage of persecuting tyrants, the Christians would sometimes be together before day break in the morning, to celebrate these sacred mysteries. So in the time of Trajan that bloody Emperour, who was about the year 100. after Christ (under whom was the third of those 10. Persecutions.) that was also the course of the Christians, to meet in the morning before day light, and then to sing a Psalm, and after to celebrate the Supper of the Lord.

Plinius sub Traiano scriptis solitus fuisse die Christianos ante lucem carereque Christo communi voce dicere: postea se Sacramentum abstringere non in fectus aliquod, &c. Cent. Magd. cen. 2. cap. 6.

3. The

In quibus-  
dam locis ubi  
maior & fri-  
guentior est  
populus Dei  
huius offeritur  
& mane &  
ad vespertam,  
alii autem  
locis ad hunc  
vintum dies  
non est offer-  
re. Aug. Ep.  
1. 2. ad 1a.  
Gregor. in  
Evang.  
Rom. 1.

3. The multitude of communicants have made this ordinance to be acted at severall times upon the same day. *Augustine* saith, that in some places whereat the resort of the people is greater upon certain daies, this oblation is twice made, first in the morning, and after towards night: but in other places, whereas the people is not so great, the same is only before night.

Upon the same ground, *Gregory* tells, how he ministered the holy communion at three sundry times upon one and the same day.

Thus you see the time of the day where in this Supper of the Lord hath been anciently solemnized, how divers and different it hath been, and the causes thereof.

3. Observe the time of the day where in it is now accustomed.

The custom, you know, among us in these times, for the celebration of the Lords Supper, is to keep to the former part of the day, and to decline the later; to make it rather a morning, then an evening service, the conveniency of which is well warranted upon these grounds.

To manifest our high esteem of this ordinance,

ordinance; that when the joyfull day is come, we cannot but make all meet hast to it, such is our high account of it.

2. To shew our earnest desire to it, and to Christ in it, when the day is for it, we long to be at it; when desires are earnest, endeavours are early, *Psalm 63. 1. O God my God, early will I seek thee, my soul thirsts for thee.*

3. To expresse our ardent love to Christ: The two *Maries*, such was the strength of their affection to Christ, that *early in the morning, they came to the sepulchre where Christ was laid, Mark. 16. 2.* Love will bring us out as soon in a Sacrament day as may be to meet Christ.

4. To discover our courage for Christ, when we doe not as *Nicodemus*, delay and come to Christ by night, but early and openly in the day; to shew we are not ashamed nor afraid in open view to own Christ.

5. To declare our care, first to serve the Lord Christ, and then our selves: It is said of some, *Rom. 16. 18. They serve not the Lord Jesus, but their own bellies*; they preferre the filling of their bellies before the service of Christ. We let better appear from us in this very businesse, in that we



we see that Christ be served before our bellies be filled, and that we minde our souls before our bodies, and the meat that endures, before that which perisheth, *Joh. 6.27.* Not that I think it unlawfull to eat any thing before we receive the Lords Supper, but sure when our bodies are fed with a full meal, our souls may be found more unfit for holy services.

6. For this service in the day of its discharge, we take the former part, because it is the fresher part, when we are more dexterous and ready, more vigorous and lively, more active and able to high and holy imployments: ordinarily when night comes, and after supper, we are more meet for bodily rest in the bed, then for any soul service at the board.

7. And lastly, Such are our innumerable iniquities, frequent failings, and manifold miscarriages even in all holy ordinances, that our last work in the best day had need be repentance. If our praier in the morning be, *Lord, Give us this day our daily bread,* our praier in the evening had need be, *Lord, Forgive us this day our daily sins.*

But to enlarge the thing in hand no further, you see what time it is wherein  
we

we celebrate the Lords Supper, and how meet it is to have and hold that time, to wit, the former part of the day. If any shall object,

Our Saviour did this in the evening, why *Object.* not we likewise? I answer,

Because though he did so himself, yet *Ans.* he did not command all or any after to doe so: He commanded the action, *Doe* it; but did not command the season when we should doe it. *Zanchy* excellently well states and determines this, to whom I referre.

*Zanch. de Redemp. l. 1. de cultu Dei exar. p. 482.*

*Augustine* hath this expression to the case in hand: If *Christ*, saith he, *bid* commanded that the Sacrament should ever be received at the end of the day, and after other meats, I believe no man would have changed that order.

*Nam si hoc Christus monuisset ut ad finem diei et post cibos alios, acciperetur credo quod eum morem nemo varasset.*

Christ administred this his last Supper at night, or in the evening, but there being no mystery in it, nor mandate for it, that individuall act is not obligatory upon us.

*Aug. in Ep. 118. ad Ian.*

Besides, this was grounded upon such reasons, as to him were urgent and necessary, but are not so to us: We have neither the occasion of Christs approaching departure to require it, nor his leaving it

as a present pledge of his love to challenge it, nor the concurring of his passion to call for it, nor the necessity of the precedent Passover to urge it, that we should celebrate this Supper in the evening as Christ himself did.

Christ did this in the evening, after the Passover, to signify the abolishing, both of the Passover and the evening, and so to leave the time free for his Church and people afterward, to dispose as meet occasions should require.

If any shall say; we continue the name, therefore we should continue the time: The name of Supper, therefore the time of Supper. I answer,

1. We call it by the name of Supper, because Christ ordained it at his last Supper.

2. We call it ordinarily by other names also, as Sacrament, Communion, &c.

3. This ordinance may even now be called a Supper, because though we receive it not in the evening of the day, yet in the evening of the world.

And so you have the circumstances of place and time, as they relate to the Lords Supper, examined.



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114.	114.	187	123.	123.	
115.	115.	187	124.	124.	
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